The AMERICAN MISSIONARY

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APRIL, 1911

A NEW MEXICO MADONNA

PUBLISHED BY
THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

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TABLE OF CONTENTS

	Page
EDITORIAL: Apportionment Success...	827
CONGREGATIONAL EDUCATION SOCIETY	
ON THE ROUNDS WITH SUPERINTENDENT HEALD	828
ARENAL	831
THE JOHN WARD LEGACY	832
CHURCH TREASURERS MAY HELP...	832
A FAITHFUL TEACHER RESIGNS.....	832
ALWAYS TRUE TO THEIR OWN.....	832
CONGREGATIONAL HOME MISSIONARY SOCIETY	
EDITORIAL	833
PROBLEMS OF CONSTITUENT STATES	835
AN OUTSTANDING ACHIEVEMENT. By Rev. James L. Hill,, D.D. Part Two	840
A UNIFIED PLAN OF MISSIONARY EDUCATION AND GIVING IN THE LOCAL CHURCH	844
READJUSTING A CHURCH. By Rev. A. E. Ricker	846
WHY?	847
THE TREASURY. By Willis E. Lougee, Treasurer	847
HOME MISSIONARY APPOINTMENTS	848
AMERICAN MISSIONARY ASSOCIATION	
WHAT THE A. M. A. STANDS FOR....	849
A SCHOOL FOR TRAINED NURSES AT TALLADEGA COLLEGE. By Miss Anna Watkins	851
RECENT NOTES FROM ALASKA.....	852
FINANCIAL	853
A BLACK MAN'S APPEAL TO HIS WHITE BROTHERS. By Prof. R. S. Lovinggood, Ph.D.	854
SAVING THE NEGRO. By Ex-Gov. W. J. Northen	856
PARTIAL PHILANTHROPY AND MISSIONARY PHILANTHROPY	858
MANLINESS VERSUS PREJUDICE. By Rabbi Max Heller	859
CONGREGATIONAL CHURCH BUILDING SOCIETY	
THE SOCIAL MISSION OF THE CHURCH. By Josiah Strong, D.D.....	863
A MESSAGE OF GRATITUDE.....	868
CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY	
ANNUAL MEETING	869
SUPT. MURPHY REMAINS IN OKLAHOMA	869
OUR FOREIGNERS	869
THE EVER-WIDENING NORTHWEST.	869
A LIVE COUNTRY SUNDAY-SCHOOL IN OKLAHOMA	870
A SUBURB OF LOS ANGELES.....	870
A GOOD FIND	870
A LOFTY SERVICE IN A HUMBLE PLACE	871
FOR CHILDREN'S DAY.....	871
CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.	
CONGREGATIONAL MINISTERS' SALARIES	872
THE QUARTERLY PAYMENTS.....	872
WOMAN'S FEDERATION	
TOPIC FOR MAY, 1911.....	873
EXCHANGE DEPARTMENT	874
ACKNOWLEDGMENTS OF RECEIPTS.	875

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY

in connection with its Annual Meeting to be held in San Francisco, California, June 7-9, 1911, is planning a

FOUR WEEKS SERIES OF MEETINGS ON THE PACIFIC COAST.

Others will share in this Pilgrimage of Fellowship.

The National Council of Congregational Churches is to be represented by Moderator Nehemiah Boynton, D.D., and Mr. S. T. Johnson, Chairman of the Apportionment Commission.

The Congregational Brotherhood of America is to be represented by Secretary Frank Dyer, Secretary of Department of Labor and Social Service Henry A. Atkinson, members of Board of Directors.

PROPOSED ITINERARY

First Party—

Moderator Boynton, Chairman Johnson, President Woodrow, Secretaries Herring, Dyer, Atkinson, Emrich, Sutherland, Soule, and Armstrong leave Chicago, Tuesday, May 23; stop at Kansas City Wednesday, May 24, for a meeting of the Congregational Club; spend Sunday, May 28, and the following week including Sunday, June 4, in Southern and Central California. Reach San Francisco Wednesday, June 7.

Second Party—

Mrs. B. W. Firman, President of the Woman's Home Missionary Federation, Treasurer Willis E. Lougee (Chairman Committee of Arrangements), members of Board of Directors of C. H. M. S., State Secretaries and Superintendents, with others interested in the above named organizations, leave New York Thursday, June 1, Chicago Friday, June 2, reach Denver Saturday evening, June 3. Spend Sunday in the churches of Denver, Colorado Springs, Boulder, Greeley, Fort Collins, etc. Reach San Francisco Wednesday, June 7. Associate Secretary Swartz and Secretary of Woman's Department Miss Woodberry, go at an earlier date by the northern route for special work.

ANNUAL MEETING OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

First Congregational Church, San Francisco, California,
Wednesday to Friday, June 7-9.

The following sister societies have kindly consented to be represented on the program:

The American Board of Commissioners for Foreign Missions
The American Missionary Association
The Congregational Church Building Society
The Congregational Education Society
The Congregational Sunday-School and Publishing Society
The Congregational Board of Ministerial Relief

LATER MEETINGS

All members of the first and second parties whose engagements will permit will proceed to Portland to participate in the Pacific Coast Congregational Congress, Sunday to Thursday, June 11-15. Thence to Tacoma and Seattle, spending Sunday, June 18, in these and near-by cities. Thence in groups to North Yakima, Walla Walla, Spokane, Missoula, Helena, and Billings, reaching Chicago for Sunday, June 25.

SPECIAL RATES **AN ENLARGEMENT OF FELLOWSHIP**
A SPLENDID EXCURSION **AN EXPERIMENT IN TEAM WORK**

EVERYONE INVITED TO GO

THE AMERICAN MISSIONARY

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APPORTIONMENT SUCCESS

Example No. 1. This church raised its apportionment during 1910, making a gain of 82% over 1909. Its contributions during the two years were:

	1909		1910	
	Am't.	Per Cent.	Am't.	Per Cent.
A. B. C. F. M.	$ 974	53½	$1,325	40
H. M. S.	335	18½	712	21½
A. M. A.	311	17	496	15
C. C. B. S.	123	7	265	8
C. E. S.	...	..	231	7
C. S. S. & P. S.	76	4	215	6½
Min. Relief	...	..	66	2
Total	$1,819	100	$3,310	100

Example No. 2. This church did not come within $400 of raising the apportionment, but it made a gain of 114% over 1909. Its figures:

	Contributions 1909		Apportionment		Contributions 1910	
	Am't.	Per Cent.	Am't.	Per Cent.	Am't.	Per Cent.
A. B. C. F. M.	$ 436.50	53¼	$ 860	40	$ 632.92	36 1/3
H. M. S.	280.75	34¼	463	21½	504.65	28 1/3
A. M. A.	53.00	6½	323	15	248.94	14 1/3
C. C. B. S.	12.70	1½	172	8	115.09	6 1/2
C. E. S.	12.71	1½	150	7	102.84	6
C. S. S. & P. S.	11.50	1½	140	6½	98.12	5 1/2
Min. Relief	11.50	1½	42	2	48.09	3
Total	$ 818.66	100	$2,150	100	$1,750.65	100

Note first, that both these churches made a remarkable gain in their total contributions. If, throughout the country, there could be an equal gain during 1911 among churches similarly circumstanced, the $2,000,000 would be practically within reach this year. That this is not a spasmodic gain is shown by the fact that the first church has already secured pledges for practically the same amount during 1911.

But even more notable is the even division of its contributions among the Societies shown by each of these churches during 1909, as compared with 1910. Here was a large church, which, during 1909, made no contributions to two of the Societies. Here was also another large church which was giving to four of the seven Societies the ridiculously small sum of $12 each. But during 1910, under the influence of the Apportionment Plan, the first church divided its gifts among the Societies in exact accord with the percentages used in its State. The second church did not use exactly these percentages, but approximated to them so much more nearly than in 1910 that there is no comparison in this respect between the two years. Moreover, this gain for the smaller Societies was not obtained at the expense of the larger ones because in the case of the second church there was an increase in contributions for the American Board of 45%, and for the Home Missionary Society of 80%.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

ON THE ROUNDS WITH SUPERINTENDENT HEALD

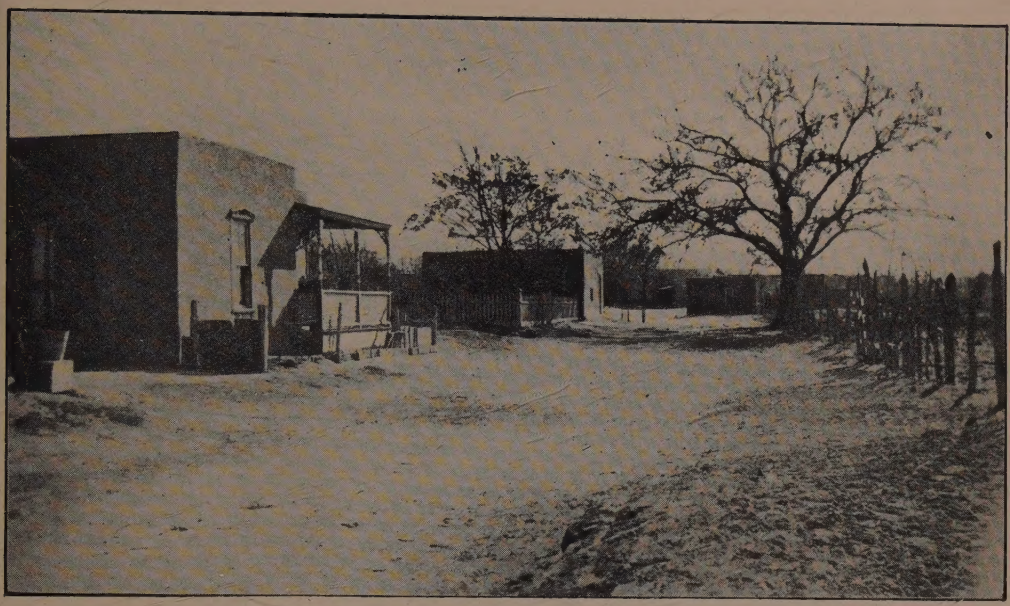
MY mid-winter tour of visitation of the schools has been happily completed. It is worth mention that one could take a trip lasting nearly two weeks, make drives aggregating 115 miles, visit points at varying altitudes running up to 7,000 ft. and yet, although it was mid-winter, encounter nothing but mild, bright sunny weather. The high altitudes of New Mexico are capable of producing some pretty vigorous samples of weather, short but sharp, as I can personally testify. But on this trip the elements were in what we New Mexicans love to call their normal condition and had nothing but smiles for the traveler.

My first visit was to the new school at Arenal. There is something wonderfully interesting about a new school in a place where they never had one before. The pupils feel a sense of privilege and the people have an heir of proud ownership in "our school" that are very refreshing. I found 33 boys and girls packed into the little room that was the best the village could offer as temporary quarters for the school. There seemed to be a real thirst for knowledge among the pupils.

Only two of three knew any English to speak of (or for that matter to speak with) at the beginning of the school, but they are making good progress under Miss Wilcox's instruction in acquiring the language. This bright school is worthy of a better home. It is to be hoped that the willingness of the people to do all they can to provide it by donating land and furnishing labor may be met by a willingness on somebody else's part to furnish the money necessary to build a comfortable school house before the opening of another school year.

It is less than three miles from this new school to that at Los Ranchos de Atrisco, which is one of the oldest. It is interesting to compare the new and the old. The result of such comparison would undoubtedly be, that "the old is better." There is not, it is true, the same enthusiasm of newness, but there is manifest that school-spirit that can be produced only by time and training, an air that seems to say, "This is a school! We know our business and are attending to it." In her twelve years of faithful service, Miss Moore has impressed her personality upon this school. Unfortunately a few days after my visit she was called away by a sad accident to her aged mother in Kansas and will not be able to return this year. Fortunately she left behind an efficient assistant in Miss Purkapile and fortunately again I was able to secure an experienced teacher in Miss Sophie Southwick to take her place for the remainder of the year.

My next visit was to the school at San Rafael. For the enlightenment of any who are not familiar with New



STREET SCENE IN A NEW MEXICO VILLAGE

Mexico geography, I will mention in passing that this is a little matter of a hundred miles west of the last point visited, all but four miles of this distance being covered by the railroad. I found 60 enrolled in this school, the number being smaller owing to priestly opposition than for some years past, but decrease in numbers has but served to improve the already excellent quality of the work being done. The effect of Miss Frost's fine personality is manifest both in the school itself and in the great respect for the school among the people of the town. Miss Fox, the assistant teacher, in addition to other excellent qualifications, possesses an aptitude for the use of tools inherited or acquired from her father, who is a carpenter and contractor. She has been fitted out by him with a set of tools and is solving the problem of how to interest the older boys in industrial work.

The next point of visitation, San Mateo, is nearly thirty miles straight across country from San Rafael—a long drive in bad weather, but none too far when roads are good and weather warm and bright as on the day we set out. Rev. Mr. Moya had come from San Mateo to fetch me. You should see his team. A strong man could come pretty near putting one of those little horses on his shoulder, but *they* don't know but that they are just as big as any horses and get over the ground in a right lively way. The San Mateo school is also smaller than usual this year from the same reason as above mentioned. Mrs. Dunn and Miss Bebb have done excellent work and the school makes a fine showing, notwithstanding obstacles, principal of which has been sickness in the town. Typhoid fever got into the village last summer and has lingered ever since. There have been 22 cases. It speaks well for the effective treatment of Mrs. Dunn and Dr. Hess that there have been only two deaths. And but for the insistence that they have placed on sanitary measures the epidemic would have been much worse than it was.

The shadow of Mrs. Dunn's projected departure at the end of this school year is already upon the town. The story of her long years of devotion and service for that people will never be fully written except in God's "Book of Remembrance," but some-

thing of it will remain engraved upon the hearts and lives of the people. San Mateo is a very different place and always will be different because of Mrs. Dunn's faithful work. She has earned a rest and we bid her God-speed, although it will be hard to fill the large place she will leave vacant.

It takes a journey of nearly sixty miles by team and train, mostly the former, to go from San Mateo to Cubero, our next point. We reached that point Saturday night. Sunday was a full and interesting day with Sunday-school in the morning, preaching at San Jose, five miles distant, in the afternoon and at Cubero in the evening. Our visit to the school next day showed that Mrs. and Miss Collings have succeeded in putting their trade mark of guaranteed excellence on the school, although it is composed largely of new material this year and somewhat reduced in size.

The public school has had two American teachers this year. Great interest in it has been taken by our friend the "padre." This is very gratifying to us in view of the fact that it has been one of our most cherished aims to induce the Catholic priests and people to appreciate the beauties of our public school system. We shall not feel, however, that our purpose is fully attained until they cease calling the public school "the Catholic school" and it becomes fully what it should be a school free from all sectarian influence. The return movement of pupils that have been induced to try another school has already commenced and prospects for next year are bright.

It is a tiresome trip over the mountain from Cubero to Seboyeta, but one that I never get too tired to enjoy on account of the variety and picturesqueness of the scenery. A hearty welcome was in waiting from Mr. and Mrs. Hernandez and their interesting family. The presence and influence of such a family in a Mexican town is of great importance.

The school shows a considerable increase in enrollment over that of several years past. There has been hearty and happy co-operation between our school and the public school which is taught by Miss Sarita Montoya who received her training in our schools. The directors and the County Superintendent have joined heartily in a movement to secure the attendance of every child of school age in some school with the result that both schools have been well filled and the children are making encouraging advancement.

Altogether the condition of things is wonderfully hopeful. The schoolroom is greatly improved as to comfort and convenience by the new floor. The money to provide for which was solicited by Miss Fannie B. Williams, last year's teacher, and contributed by the good people of the Pacific coast. As the lumber is first class and the workmanship of Mr. Hernandez in putting it in is of the same quality, it may be considered "a thing of beauty and a joy forever."

It is both pleasant and fitting to wind up this trip with a visit to the Rio Grande Industrial School. After seeing the raw material in the isolated country villages and realizing the limitations by reason of influence and environment upon the results of our schools, notwithstanding their splendid work, it is interesting to follow some of the boys and girls to the Industrial School and see the results of training where they are wholly and all the time under the influence of their teachers.

One of the most manifest effects is the improvement in bearing and carriage, the disappearance of the uncouthness and coyness that characterize them when they first come to the school. Increasing facility in the use of English is another marked product of the training. While the amount of book knowledge that can be imparted in one school year to a boy or girl who comes to the school with a scanty knowledge of English is small, the total effect of a year's experience and

training is large. The broadening of the mental horizon is very considerable, the increase in self-confidence and *savoir-faire* is marked, and the improvement in moral tone striking. Indeed after going over the institution with Mr. Heyman, watching the boys at work with Mr. Lindly on the farm, and Mr. Jacobson in the shops, the girls busy at their tasks with Mrs. Phillips in the kitchen and Miss Ludwig in the sewing room, then following them to the school and noting their careful training under Miss Smith and Mrs. Heyman's tutelage, I came away feeling that I had had quite a liberal education myself.

INTERIOR NEW SCHOOL, ARENAL, NEW MEXICO

ARENAL

This is the name a village four miles northwest of Albuquerque, New Mexico. The people of this little place sent a petition signed by nearly all the families living there to Field Superintendent, Dr. Heald, for one of our schools.

Upon Dr. Heald's suggestion to them that the Directors of the Education Society in Boston in considering the petition would be largely influenced by what they were willing to do for themselves, they immediately secured a room in a partly occupied house, cleansed and whitewashed it, and secured also other rooms with a Mexican family for the teacher's domicile.

Such earnestness on their part could not be denied, and the school was opened in October with Miss Mary B. Wilcox as teacher.

The room is small and very narrow, and poorly suited for the purposes of the school, but as it was the only available accommodation to be had it has to answer. The people are taking great pride in their school and cordially co-operate with Miss Wilcox in all her efforts to further their welfare. It is to be hoped that a lot of land will be secured, and a suitable building erected.

Miss Wilcox also conducts a Sunday-school on Sundays, and this, too, has an attendance limited only by the size of the room.

The Massachusetts and Rhode Island Woman's Association is contributing toward Miss Wilcox's salary.

THE JOHN WARD LEGACY

The Education Society is named as a legatee in the will of the late Mr. John Ward, Newton, Mass., for $12,000, which is to be held in trust for the benefit of Doane College, Nebraska, Carleton College, Minnesota, Franklin Academy, Nebraska, and Ward Academy, South Dakota.

This bequest indicates a worthy confidence in the Education Society as a trustee of funds for educational purposes, and it is to be hoped that this example may be followed by others similarly disposed.

The Education Society is ready to receive such trust funds to be administered for the benefit of growing and important institutions in the West and Southwest.

The bequest of Mr. Ward gives the Society an opportunity to appeal for larger gifts for its educational work. If the so-called religious institutions are to do their part in supplying the country's need of able and learned citizens and trusted leaders, they will have to be more amply supplied with endowments and with a better equipment to enable them to hold their own against the growing state universities that are receiving immense appropriations of state funds.

During the academic year ending June 30, 1910, four great Middlewest State Universities received more than $1,000,000 apiece.

The serious question before the church to-day is whether it is ready to materially increase its gifts for Christian education.

The Education Society is fully equipped to handle much larger contributions than it is at present receiving and it would be enabled to do better service for the denomination and the country at large.

CHURCH TREASURERS MAY HELP

With the general adoption of the Apportionment Plan a custom has arisen among the churches which is likely to bring a measure of hardship to the Societies; namely, that of sending checks quarterly or semi-annually to the Societies for funds collected during the year.

This, of course, makes the labors of the church treasurers lighter, but will occasion serious inconvenience to the Societies for the reason that they have to make monthly payments to their workers on the field.

The Education Society, for instance, has to pay its teachers monthly. During February not enough money was received to pay the salaries for that month. Now it is hardly fair to ask these hard worked and consecrated men and women to wait three months for the small salaries they so faithfully earn. Benevolent societies usually have no surplus funds on which they may draw and they must needs go out on the street and borrow, thus adding to the expense of administration, to pay these ever pressing bills.

It would therefore be a real help if churches would make monthly remittances to our Societies even if these amounts were small, and thereby save an interest account which would seem to be entirely unnecessary.

A FAITHFUL TEACHER RESIGNS

After years of service in the New Mexico field, Miss Retta Moore has been obliged to resign in order to return to her home in Kansas and care for an invalid sister. Miss Moore was stationed at Atrisco, and had won the people by her helpful ways and thorough work as a teacher.

ALWAYS TRUE TO THEIR OWN

A teacher writes: Our priest, who used to come to this village once a month, took his farewell of his people and is succeeded by another. He said: "When Senor Heald established these schools there was no public school, but now there is, with a Catholic maestra, and you must send your children to her. I have no fear that your children will become Protestants, but after going to their school they will never be the same."

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Miss Woodberry, of the Woman's Department, has just finished a two weeks' tour among the churches and women's societies of New Hampshire.

♣ ♣ ♣

Rev. E. H. Stickney, Superintendent of our work in North Dakota, and Rev. C. H. Merrill, D.D., Secretary of the Vermont Society, have recently been under the surgeon's knife, but we are glad to say are well on the way toward full recovery.

♣ ♣ ♣

All who are within reach of Boston should keep in mind the missionary exposition there, April 22 to May 23. We are pushing forward preparations for the exhibit to be made by our Society, on the Immigrant. Send to this office for a copy of the Exposition magazine.

♣ ♣ ♣

Some time since we announced that Rev. C. G. Murphy, of Oklahoma, has asked to be released from the superintendency in order to take charge of the Sunday-School Society's work in Ohio. Since that time Mr. Murphy's little daughter has fallen ill, and the doctors advise that removal might endanger her life. Mr. Murphy will therefore continue as joint Superintendent in Oklahoma. We are exceedingly glad to retain his services there, although very sorry for the cause of his change of plan.

♣ ♣ ♣

We are always anxious to establish ties between those who support the work and those who are carrying it on. The gifts sent our missionaries are of great service in bringing this about. Women's organizations, Sunday-schools, etc., who send boxes, barrels and Christmas gifts, find their interest increased in the work and the workers. We would remind our missionaries that they have an important part in this matter. Their letters of acknowledgment, with occasional tidings from their fields, are greatly appreciated.

♣ ♣ ♣

We have been greatly gratified the past month to receive word from the Men's League of the church at Glen Ridge, New Jersey, that they desire to assume the missionary support of our church at Lander, Wyoming. They have adopted the wise course of becoming responsible for a field rather than a man. Men come and go, but fields remain, the amount of their need changing slowly from time to time. Just now Lander is in the throes of building a new church, and a large share of its pastor's support must come from mission funds. Later on it will be able to reduce the sum needed.

Probably not a few pastors and churches find themselves perplexed in the effort to adjust themselves to the new method of reporting missionary gifts for the Year-Book. It may help them to know that the societies have also had much extra labor to perform and many problems to solve in connection with it. A year hence the task will be simpler. The Apportionment Commission in requesting the change are seeking to secure definite data for the use of apportionment committees throughout the country, in order that the Apportionment Plan may have a systematic and businesslike basis.

♣ ♣ ♣

We greatly regret to announce that Dr. John P. Sanderson, who began service in our office on December first, has found the confinement and strain of office work so much of a tax upon him that he has been obliged to ask to be released. This is a keen disappointment to him, and to us as well, since his long experience and sound judgment in home mission matters would have been a great aid to our work, could he have continued. As it is, we shall not entirely lose his services. For a time, at least, he will carry on for us certain lines of field investigation which have long waited to be taken up.

♣ ♣ ♣

As an illustration of the working of the co-operative plan under which we are organized, general missionary Bastel, of our Slavic Department, has had during March the care of the Bethlehem Church, supported by the Chicago Missionary Society, and will spend the month of April investigating a Bohemian settlement in Connecticut, at the request of the state society. Per contra, the Massachusetts society has consented to loan its Finnish missionary to make a trip of exploration among the Finns of the West, in case our Society finds it possible to undertake the task. By these and like interchanges, we try to utilize our force to the utmost.

♣ ♣ ♣

Miss Donna Panayotova, who for over three years past has been our representative at Ellis Island, extending welcome and aid to Bulgarians and Macedonians arriving in our country, has withdrawn from our service to accept the position of Superintendent of Immigrant Work under the Young Women's Christian Association. Her duties will not be on Ellis Island, but in New York City and elsewhere throughout the state and country. Her successor at Ellis Island is Mr. B. C. Kasseff, graduate of Syracuse University. He is a young man of character and promise, and will do excellent work. Our Society has the only missionary on the Island caring for the people mentioned above.

♣ ♣ ♣

Before this issue is read the fiscal year of the national Society and of most of the state societies will have closed. As a result of cautious and restricted appropriations, as well as some increase of contributions, it is hoped that the books of the national Society will show a small balance on the right side. This, of course, will depend on the March receipts. In addition, a modest beginning has been made on the legacy equalization fund, by setting apart all sums received by bequest above $100,000. Most of the state societies will close without debt or only a nominal one. In a few cases, however, special conditions have compelled heavy loans, and a united and earnest effort is needed to throw off the burden.

PROBLEMS OF CONSTITUENT STATES

UNDER the above title we present below a number of compact statements which we are sure will interest all who desire to know more about the plan of federation by which the Congregational Church is doing its home mission work. Under this plan, local responsibility for the oversight and support of the cause in many regions is assigned to state and city societies. At the same time, by close and varied methods of co-operation, the endeavor is made to give each part a share in the whole nation-wide field. The national and state societies have a plan of percentage division of undesignated gifts, and in addition the state societies are asked to name about three-fourths of the Board of Directors of the national Society. These self-supporting state societies—nineteen in number—are known as "constituent," and necessarily have a unique and central place in the organization. They must raise money, provide for its expenditure, guide the work of the churches in their respective fields, and, in addition, bear a share in the maintenance of the national Society, which has the care and support of the work in twenty-seven states and territories.

In connection with the mention of the percentage plan, attention may be called to a somewhat common apprehension. It is sometimes assumed that the proportion going to the national work from a given state is a measure of the generosity of the state society. This is wide of the mark. The percentage is settled upon by conference between the national and state societies, and is fixed with sole reference to its bearing upon a justly proportioned distribution of available home mission funds over the entire field. It is thus merely a device for avoiding competition and clash of interests. The proof of its value is found in the fact that it accomplishes the end in view, with measurable fullness and with the minimum of perplexity.

STEPS TO BE TAKEN BY A STATE CONTEMPLATING SELF-SUPPORT

By Rev. S. I. Hanford, Lincoln, Neb.

Coming to self-support, like other forward movements, must be rooted first of all in a deep-seated conviction on the part of the leaders in the work, that it ought to be and that the time is ripe for undertaking it. No timid or half-hearted or "perhaps-we-can" policy will ever bring it to pass. The steps needed to be taken are not many, and may be included under three heads—decide when; demonstrate how; *do it.*

1. DECIDE WHEN. It is necessary to fix upon a future date when the plan shall be put in operation, because it is not a matter to be rushed through under the impulse of some spurt of temporary enthusiasm, but is a movement that contemplates enlisting all the churches of the state in a permanent change of policy and plan of work. In order to secure such united action there must be sufficient time in which to bring the discussion into the state conference and the local associations, and so out into the individual churches.

In fixing the date, it helps if the plan can be inaugurated in connection with the celebration of some appropriate anniversary. In Nebraska a well-planned celebration of the fiftieth anniversary of the organization of the First Church, Omaha, which was also the beginning of Congregationalism in the state, presented the favorable opportunity. For several years self-support had been discussed pro and con, so that the plan was fully understood, both as to the amount needed and the responsibility assumed in voting it. An unusually large representation of the churches from all parts of the state was present, and the vote when taken was practically unanimous in favor of self-support. In the five years which have passed since that vote was taken, there has come up no wail of complaint, no "kicking," no loss of churches through lack of needed help, and no missionary has been obliged to wait for his remittance from the Society because of an empty treasury. Every bill has been paid as promptly as was the case before that date.

2. DEMONSTRATE HOW. Self-support is not usually a question of financial ability

ABOVE ARE PICTURES OF MEN LEADING THE WORK IN CONSTITUENT STATES. SOME ARE CALLED SUPERINTENDENTS, SOME SECRETARIES. WE REGRET THAT TWO FACES ARE LACKING.

or the lack of it, but a question of willingness on the part of Christian people to use the means already in their hands for the full support of the necessary missionary work of the state. Therefore what is needed in the preliminary campaign is a clear, positive, businesslike statement of facts, presented with the enthusiasm born of conviction, thus making a demonstration that will convince the fair-minded that the plan is practicable and reasonable. On the one hand must be shown the needs of the state as they actually exist, and how easily it comes within the financial reach of the churches if any fair proportion of the membership help in the work. Compared with this must go, as its companion picture, the vast work ever pressing upon the national Society, with its complex and difficult immigration problems, its city work with its centers of overflowing and congested population, its mining districts and lumber camps, and its newly opened sections where irrigation projects and railroad extension are bringing together all classes of people by the thousands, and cities and towns spring up in a day, fully equipped with all the numerous agencies of evil.

In view of such overwhelming actual needs, contrasted with their own fancied needs but actual abundance in their own state, the churches can be led to see that it is as selfish and unworthy for their state to continue asking aid from the national Society as it would be for a prosperous business man to ask distant friends and relatives to assist him in the support of his family; and once seeing this, the response will be hearty and enthusiastic in favor of the state becoming fully responsible for its own work. "What we are *doing*" is always a better rallying cry for the true Christian than "What we are *getting*."

3. DO IT. When the date arrives which had been fixed upon, do not grow faint-hearted, but carry the plan out in actual fact. It may prove to be a time of financial depression, or of poor crops, or of temporary discouragement from some other cause. But only the most extreme and unusual case should ever prompt to the postponement of the date as first determined upon. The way to resume is to resume, and the way to come to self-support is to begin self-support. The Lord does not open the onrolling Jordan until the feet of the leaders dip into its overflowing waters; but the barriers to the promised land give way if those in charge will go forward and give the Lord a chance to redeem His promises of help. The Master has never yet required work to be done without providing also the means with which to do it. But sometimes that which He has provided for this purpose is diverted to other uses by those to whom it was entrusted. When the interests of the Kingdom are once clearly seen, and the privilege of co-operation with Christ in helping to establish that Kingdom actually felt, the churches will say unitedly and gladly, "We ought, we can, WE WILL!" and the thing is done.

STATE SELF-SUPPORT AFTER A YEAR'S TEST

By Rev. W. W. Scudder, Seattle, Wash.

There hung over the year's work that tense interest and excitement that attends an uncertain issue. Twenty thousand dollars in obligations were marching on the objective point—December 31. Twenty thousand dollars of reserves from the churches must be massed at the same point to meet the foe. Could it be done? Some said "No." The previous year had fastened a debt of four thousand dollars about our necks. Two-thirds of our churches were home missionary churches, and could together furnish less than one-seventh of our home missionary funds. Seven-eighths of our churches had less than one hundred members apiece. Two dollars per member for home missions was a heavy draft on a state so young, so inexperienced in giving, and with such weak and widely separated institutions. Fellowship touch was rare and remote. Could they catch the inspiration necessary for such a campaign? Could they stand the forced marches and the steady strain? There were reasons for fear. There were, on the other hand, reasons for hope. For four years our churches had been in training to try to reach an average gift of $1.50 per member for home missions, and under this incentive the state had leaped from $4,000 to $16,000 in its home missionary giving. The Together Campaign had roused our forces. The Brotherhoods were awakening our men. The Laymen's Missionary Movement had stirred our cities. Conferences on better methods of finance and administration had reached all our pastors. A system of quarterly instalments of home missionary offerings had been inaugurated, with quarterly statements sent to each church. Three years of unanimous votes by state and district associations were back of us, and a fine body of responsible laymen who had said, "go ahead." A missionary board of high mettle, aggressive, fearless, with faith in the churches and a determination to put through the task committed to them by the state, had matters in charge. There was not a croaker in the lot. We had to win, and we did. Washington swung into the new year with every floating obligation met and a thou-

sand dollars paid on our indebtedness. Our five leading churches had raised about two-thirds of our budget. Needless to say, there was great rejoicing.

Now, what about the outlook? The first result is confidence. We have done it once. We know we can again. Men who thought that self-support meant reduced salaries and crippled fields, have begun to see that in that movement lay our only hope of adequate support and steady advance. The pessimists have closed their shops. The fearful and the unbelieving are without the camp. A second result is a strong conviction stealing over our churches that the home missionary apportionment must be raised. The Board has notified every home missionary church that if by the end of the year the apportionment is not paid the amount due will be deducted from the grant. The men who have systematically raised their quota have no objection to this rule. And the others? Well, we all have a year to brush up our old methods or adopt better ones. One outcome of this is a movement throughout the state for better systems of finance. The duplex envelope is being widely adopted. Furthermore, we are developing the conviction that the benevolences of a church should rank with its running expenses as an honorable obligation, and must be met. This once gained, we shall have won nine-tenths of the battle.

The year of self-support has fused our fellowship, greatly quickened missionary zeal, and placed new emphasis on the joy of hard work. It is the best thing that ever came to Washington. It is another illustration of the happiness and health there is in shouldering and carrying through a big task.

HOW TO KEEP UP ENTHUSIASM FOR NEAR-AT-HAND INTERESTS

By Rev. H. W. Carter, D. D., Madison, Wis.

1. PORTRAY AS PICTURESQUELY AS THE FACTS WILL ALLOW, THE EXCEPTIONALLY INTERESTING CASES OF MISSIONARIES AND FIELDS. For instance, The Blind Pastor, the Lumber Jack Preacher, the one of "skin, bones, tears, and halleluiahs," the wheel-chair-crippled-woman missionary.

By pictures, other voices, changed topics, and new methods. Variety is the spice of missions. Monotony here as well as elsewhere is depressing.

2. SHOW THE VITAL INTERDEPENDENCE OF THE EXCEPTIONAL AND THE ORDINARY. The latter constitute by far the large majority. The home missionary enterprise does not exist for, and could not be maintained by, the exceptional cases only. They are the spice, and not the main substance.

3. GET AND GIVE A NOBLE AND WORTHY VISION OF THE WORLD-WIDE KINGDOM. This, in its large, far-reaching interests, and as including the near, the unromantic, and the comparatively insignificant, is vitally essential.

One can put life and energy with joy into the seed sowing, the fertilizing, and the cultivating, if he keeps the harvest in view. The routine drudgery of housekeeping may be lightened and quickened by emphasis on the large meaning and far-reaching influence of the home and the family. The teacher's enthusiasm for the diamond in the rough may be maintained if she can see ahead the diamonds in their setting. Character building is slow and wearing, but it is also enthusing to one who sees ahead the full grown man in Christ Jesus. Washington's noble patriotism was kept on fire in spite of the "dirty soldiers" and Valley Forge, by his view of the nation and of the country to be. He could well write "Victory or death" with such a vision. Lincoln, in spite of Bull Run and the long drawn out war, kept his zeal aflame with his vision of the Union and his love for humanity. Paul, beyond the stripes and stones, saw his Lord and the oncoming glorious Kingdom, so that he could be enthusiastically true to the motto, "This one thing I do—press toward the mark for the prize of the high calling of God in Christ Jesus."

4. FACE AND MEET THE NEED OF SECURING THE RIGHT PERSPECTIVE AND THE PROPER EMPHASIS. "A prophet is not without honor save in his own country and in his own home." "Familiarity breeds contempt." "Distance lends enchantment." The home missionary and the home pastor may lack only the glamour of distance and ignorance to awaken enthusiasm and the deserved admiration of the multitudes.

Bulbs produce lilies. The blade with hard work and patient waiting is essential to the full corn. Individuals make nations, and each faithful one is essential to the completed whole. The burning out of one fuse may leave the whole house in darkness. The victory could not have been won without both great leaders and the common soldiers.

If the ordinary home missionaries and their common service are really known and understood, they will awaken the admiration and the applause which they so richly deserve. Even humdrum home missions, when seen in their world-wide vision and future fruitage, kindle and keep alive enthusiasm with those who have the vision and the task of the world-wide conquest for Christ. The cross, the song, and the great congregation arouse and sustain themselves for those who are at all in harmony with the infinite.

5. GET TOGETHER AND PULL TOGETHER. See and hear and touch one another. Two

comparatively lazy horses even have been known to make a lively driving team when together. A single coal, even if aflame at first, becomes cold and black if by itself. You cannot make much warmth with one coal alone. A church or an individual that never attends the common gatherings is not likely to have or to give much enthusiasm for any kind of missions or any work of the Lord.

6. A PERMANENT FIRE MAY NEED MORE FUEL THAN WAS REQUIRED TO START IT. It may need somewhat different management, and yet what gave substance to it at first will keep it going if wisely used.

CO-OPERATION OF NATIONAL AND STATE HOME MISSIONARY SOCIETIES IN PUBLICITY EFFORT

By Rev. E. R. Smith, Concord, N. H.

This co-operation between national and state societies is both duty and wisdom. Anything else were a house divided against itself. Considerable progress in such co-operation has been made the past four years. Its further development is the problem in hand.

The state society may fittingly and effectively take the work of arranging for the platform visitation of national representatives. Its intimate knowledge of local conditions will be valuable, even essential, in planning speaking campaigns. It is imperative to avoid even the appearance of unseemly competition between state and national workers. We must avoid waste of effort and place our energies where most needed.

Churches with provincial tendencies should receive a double portion of the national spirit; churches unable to see the things that are near, preferring to roam in vast and distant fields of effort, need different treatment. Withal, proportion should be observed.

Inasmuch as national secretaries cannot visit the smaller churches, it is desirable for the state secretary to assume, as he is in duty bound, the mantle of a national spokesman and present the national need. On occasion it might be well for his own breadth of vision to devote his entire attention to this need. Any tendency which he might have toward provincialism would thus be neutralized.

As to printed matter, the national society may deposit with all state offices its principal leaflets. These could be distributed in connection with the circulation of state literature. The latter may also in some cases be used by national representatives. I recall an admirable leaflet printed by the Massachusetts Home Missionary Society descriptive of its Italian work.

Our interests are one. It is as important for New York Congregationalists to learn of conditions in New Hampshire as in Montana. Perhaps some day we may attain to the ideal when the publicity effort of all our societies, foreign and home, will reach the churches of any given state through a state bureau, where, with impartial and discerning guidance, each stream of irrigating information and inspiration concerning the "regions beyond" may find its duly designated and thirsting soil.

THE OUTLOOK AFTER ONE HUNDRED AND THIRTEEN YEARS OF HISTORY

By Rev. Sherrod Soule, Hartford, Conn.

In 1774 the General Association of Connecticut recommended subscriptions among the people for supporting missionaries "to the scattered back settlements in the wilderness to the northwestward," in what is now Vermont and the northern part of New York, the settlements being composed largely of emigrants from Connecticut. The missionaries were the settled ministers of the state who could, or would, be spared from their parishes for ten or twelve weeks' tours. The call from Macedonia growing constantly louder and longer, the answer finally crystallized into corporate capacity, and in June, 1798, in the suitably and scripturally nomenclatured hilltop town of Hebron, the Missionary Society of Connecticut was organized, the oldest missionary society in the United States, the objects of which were "to Christianize the heathen in North America and to support and promote Christian knowledge in the new settlements of the United States."

Soon missionaries commissioned by the Society "were found among the granite mountains of New Hampshire, on the beautiful hills of Vermont * * * * among the scattered settlements of middle and northern New York, and a little later along the delightful borders of the Seneca Lake and in the rich valley of the Genesee. They searched for 'the lost sheep of the house of Israel' on the pine acclivities of northern Pennsylvania, and wended their solitary way through the dense and lofty forests of New Connecticut." In 1812 the Missionary Society of Connecticut commissioned a son of the state to explore the valley of the Mississippi, a *terra incognito* religiously. He was no other than the sainted Samuel J. Mills, Jr., the father of foreign missions but always the apostle of home missions. In 1816 the Society sent out the venerated Salmon Giddings, who forsook his remote rural home in Connecticut, and, setting his face steadfastly

westward, stayed not his steps when "rivers rolled between," but crossed bravely over the "Father of Waters" and pre-empted a promised land for Protestantism.

All so far was absolutely altruistic, but in those early days of the nineteenth century there arose a murmuring that some of the Connecticut churches were being neglected in the missionary ministration. The suggestion of missionary work within the state was at first sarcastically spurned. To hint of the need was too humiliating a confession. It was not true, and if it were true it should be hushed up. But Lyman Beecher, of Litchfield, in 1814 took up the trumpet and blew a blast of no uncertain sound, declaring, "There are within this state, districts as far from heaven—and, without help, as hopeless of heaven—as the pagans of Hindostan or China." At once that which had been concealed in a corner came out in the open, and a Domestic Missionary Society was formed, but soon to merge into and magnify the work of the older society, and the centrifugal and centripetal forces have worked with harmony and effectiveness for nearly a century. In 1831 the society became auxiliary to the American Home Missionary Society, a union which the secretary of the Missionary Society of Connecticut testified to over half century ago as "eminently happy," and the development of this federation into the present "constituent" relation with The Congregational Home Missionary Society is "eminently happy." The far vision of the founders of the Missionary Society of Connecticut is not shortened in their successors. Voluntarily this society has proposed to the national Society each year for years past that sixty per cent. of all undesignated gifts from Connecticut should be used for planting the Cross in the wide West, where there are to be Christian empires more mighty and majestic than Cecil Rhodes ever dreamed. As Connecticut heads the list in age of home missionary organization, so she also heads the list in altruism of home missionary benevolences. Within the borders of the commonwealth 150 of the now existent 333 Congregational churches have at some time been aided by the Missionary Society. Some are churches that started in what were once small industrial communities, now become cities, and the churches are grown powerful and prosperous. Some churches had a brief winter of discontent and only needed help over the bare spot in the sledding. Some have given the strength of their hills to the busy valleys, and have raised up those who have shed the lustre of piety and patriotism over a nation and have put posterity under lasting obligation.

For the year 1911 the Missionary Society of Connecticut is to abate nothing of its altruism, and it also proposes to advance farther and faster along the achievements of last year within its own bailiwick. Its platform is to make the means of grace accessible to every person within the state, even to making the preaching of the Gospel polyglottish; to man, equip, and generously sustain every needy and needed church, new or old; to enhance the quality of the ministry mentally and inspirationally by increasing speedily but systematically the salaries of the faithful ambassadors of Christ, a bountiful beginning already having been made. Connecticut strives for self-preservation, not as an end, but as a means to aid in the salvation of America and to share in the redemption of the whole world to Jesus Christ.

AN OUTSTANDING ACHIEVEMENT

By Rev. James L. Hill, D.D., Salem, Mass.

In Two Parts. Part Two.

"IT has been accepted of all students," testifies Dr. Gunsaulus, of Chicago, "that the people of Iowa combine more of the qualities of good citizenship than the people of any other state in the Union." "That this was so," Senator Cummins affirmed, "was due to Dr. Salter and his associates in the pioneer period of the state. Somebody gave us this impulse that still keeps us true to the doctrines of good life, good morals, and good government." One of these associates of Dr. Salter, B. A. Spaulding, a member with him of the Iowa Band, five days after the ordination of both of them with others at Denmark, reached his field on November 10, 1843. "The frail dwellings, beaten trails, and newly-made graves of the Indians still remained, and the red men were often seen passing and repassing, carrying away corn which had been raised on their fields, as if

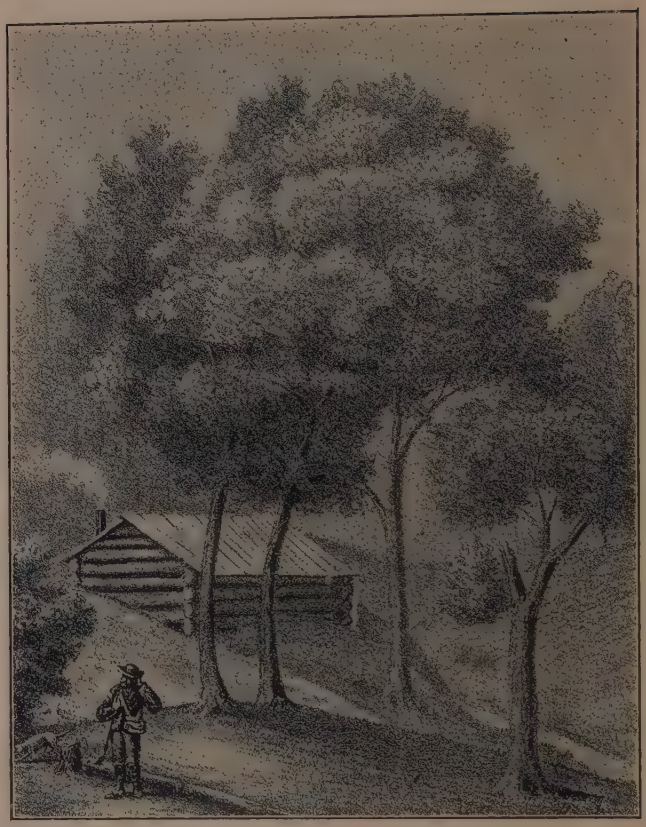
unwilling to leave the land which had so long been their home. On September 15, 1844, a church was organized and a communion service held where less than two years before savages were sitting and lying upon the floor, smoking their pipes and singing their songs." On the very ground where the Capitol now stands, with Indians about, he preached, and on February 3, 1845, formed a church at Eddyville, holding his first service in an Indian wickiup. The next year, on February 15, 1846, he formed a church at Ottumwa. On reaching this place he found fourteen buildings, all of logs but two. In the vivid panorama of the past his labors seem like the elements and movements of a wondrous dream. In this new field he could make no complaint, like many in the East, of being hampered and hindered with worn-out traditions and antecedents. But his originality and formulative genius could be given full play, as everything had to be created from the ground up.

GRINNELL, IOWA, IN 1854
THE TWO BUILDINGS SHOWN ARE SCOTT'S STORE AND THE LONG HOME

At that time Pella, Iowa, consisted of a log house on one side of the road and a log stable on the other. The site of Oskaloosa was marked only by a pole with a rag on it. Bear meat was served at my father's table, his location being farthest north of any of the Band, and there was no settled minister between him and that elusive spot in the frozen zone where the lines of longitude cross, the search for which has made a number of men famous. Like Samson, the members of the Iowa Band are to find sweetness in the most unlikely places. From these beginnings is to come the miracle of time. The time, manner, and event of this age movement had all been ordered beforehand. The cathedral tower clock of destiny was to strike at a certain hour, and nothing could hinder it. It was as if the God of Nations to an astonished age designed to show to the world what He in the lifetime of these men would do. For the state proved to be so opulent in natural gifts that its fame has gone out to all the world. Quality considered, Iowa came at once into the first rank, and every kind of seed sowing was rewarded with the most prodigal bounty. To simply turn the soil with a plow was to convert it into a garden. No equal area, certainly in the United States, and perhaps in the world, has been developed with such great rapidity.

There is before me a map of Iowa locating only the schoolhouses, and the state is studded with them as the sky is with stars. Iowa has two hun-

dred straight roads, each three hundred miles long, running east and west, crossed by three hundred straight roads, each two hundred miles long, running north and south. At every second crossroad there is a schoolhouse, so no home in the state is more than two miles from a school, and a literal myriad of schoolma'ams go down the highways of Iowa with linen aprons on each morning, causing the state in the lifetime of members of the Iowa Band to have the least illiteracy of any in the Union, and she is surpassed to-day by only one state, which exceeds her by but three-hundredths of one per cent. These men saw Iowa employing more teachers than any other state in the Union—not proportionately, but counting them one by one—with the single exception of the state of New York, and that alone on account of her great city. Iowa came to have in their day more banks than any other state in the Union. She was the banner state in the civil war, furnishing more than her quota of troops. And when one soldier enlisting for three years was accounted the equivalent of three men for one year, all thought of a draft was at once retracted. It was found that in 1863 but a small fraction less than one-fifth of the entire membership of the Congregational churches in Iowa was in the army. Illinois had only one-eighth, and Minnesota one-ninth; whereas in Iowa one church had two-thirds of her male members in the army, seven churches had one-half, sixteen churches had one-third, twenty churches had one-fourth, and the college founded by these men did not retain a single male student old enough to render military service.



FIRST RESIDENCE OF J. B. GRINNELL IN IOWA, MAY, 1854

Iowa came to have more Congregational churches than any other state in the Union except three, and now has more than any other state except five, and one of these five—Illinois—has the aid of a great and rich city, while Iowa, beautiful land, is only the garden state of the world. The Iowa Band had been organizing churches for five years—my father alone had organized five—before there was any such thing as a Congregational church in Chicago, which city these men had approached by way of the lakes and were borne across the boundless and then almost uninhabited prairie between Chicago and the Mississippi River in prairie schooners returning

after having marketed their wheat. And they came to see Iowa, a state without a dollar of indebtedness, building more miles of railroad in a year than any other in the land, and having within her limits more miles of track than any other state in the land except one. Her patriotism came at once to have in it more of nationality than is usual, and she steadily refused to have a state flag, being content to be one star in the one flag of the Union.

When Alexander Francis was in America to study local conditions he hired a carriage at Marshalltown, Iowa, and visited the homes of twelve farmers, to find that the wives of five of them were college graduates. That's Iowa! Thank you! What's the matter with Iowa? There is a notable example of ideal farm life. Social clubs and literary societies are organized, and no finer life can be lived than the kind which the gentle influence of these fine women has brought over the community. The state ranks fifth in the percentage of her population attending Sunday-school.

The Immortal Eleven rendered in Iowa something in excess of five hundred years of service. And for twenty years one of them never received a penny in excess of his salary of four hundred dollars—the price of an automobile for a decade of such work—and more than half of this was always paid by the Home Missionary Society. In the history of the human race there is no parallel to the growth of the United States during the life of the men who composed this consecrated Band that approached their labors and sacrifices in exactly the same spirit that is usually attributed only to foreign missionaries, for when they entered upon their sacred studies Great Britain possessed five times the wealth of this country, and before they died we were six billions ahead of the United Kingdom. In their vision of the radiant future the church and the college must rise together, as did the temple on Mount Moriah over against the palace of the king on Mount Zion in Jerusalem. Yet they were all home missionaries, every man of them, that sat in the earliest councils touching the college, and the first gifts to Iowa College were from the scant salaries of home missionaries, and the founding of the college at Grinnell, Iowa, was a home missionary affair exclusively. Her earliest professors were members of the Iowa Band, like Ripley and Lane, and it is remarkable how exclusively the founding of a great enterprise like this was done by men of moderate means, representing churches in which there was not at the first a single rich man. One of these home missionaries had a church with thirty-one denominations represented in it, and it was on this ground that Congregationalism came to its own and gained a public favor that in those days was reflected back upon the East, as it proved in practice a policy so simple, so free from intricacies, so easily understood by all, giving each a voice in its councils and a consequent interest and work, that each church became obviously a little republic, which was found on the right side of all the great moral questions of the day. The Congregational Home Missionary Society put into

CONGREGATIONAL CHURCH, MAQUOKETA, IOWA, 1846
BUILT IN THE PASTORATE OF DR. SALTER

Iowa the largest accession ever supplied to a state at one time from one source, and the effect was magical. It was like the arrival of Blucher, and the state, being responsive, was the first west of the Mississippi to come to self-support.

If the inhabitants of Iowa are of exceptional character, it was the ideals and types and conditions that were early supplied that thus drew together people of quality and value. In settling a place, character often counts more than money. The formative period is the briefest that occurs in history. The secret of stamping any impress on the newer portions of the country is in the keeping of the first permanent settlers, who, by that fact alone, become historic. All honor to the blessed, fragrant memory of the Immortal Eleven whose names are in the Book of Life! Hail to the heralds of the cross who could shut the door upon ease, wealth, and luxury, and go forth upon a work that was to every one of them a venture of faith in a spirit of self-denial! Hats off to men who confess plainly that they seek a country unoccupied by religious forces that they may pre-empt it for Christ and the Church and be enabled to say, as they render their account in the judgment, "This and that man was born there"! Hail to the Congregational Home Missionary Society, that had the courage to go behind such a company, rally the churches to their support, which at the first was almost entire, and but for whose support the whole fabric and achievement could not possibly have been! We have come to wipe away the dust from her earlier picture, to retouch it, to reframe it, and to hold it up to men, that they shall admire her fidelity, her sublime faith, her zeal, her early enthusiasms of devotion. Renown to Milton Badger and Charles Hall for superb and large statesmanship, for leadership, for daring, for seeing and doing the thing to be done! Highest of all honor to Providence and Grace, that having led them in a new country by a Shechinah Presence, when at length they approached a better land where they were not to be pioneers, gave them an abundant entrance!

Our fathers' God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

A UNIFIED PLAN OF MISSIONARY EDUCATION AND GIVING IN THE LOCAL CHURCH

[EDITOR'S NOTE.—The following statement is of great interest, not only in itself, but also because of the indication it contains of the effort to do team work. A little later the joint committee will issue the manual referred to in this statement. It will be published in this magazine.]

AT the annual meeting of the Board of Managers of the Young People's Missionary Movement, January, 1910, a resolution was adopted, inviting other bodies to join them in the formation of a commission to formulate a plan by which the local church may unify its missionary education and giving. The organizations named in the resolution were the Annual Conference of Foreign Mission Boards of the United States and Canada, the Home Missions Council, the Laymen's Missionary Movement, and the Young People's Missionary Movement, each to appoint three members of the commission. All four organizations have responded favorably, and this preliminary report is submitted by the commission thus constituted.

Important Features of the Plan

With a view to securing unity, cooperation, and the fullest efficiency in fulfilling its mission to the world,

Fields of Work.

Phases of Work.

A PLAN FOR THE ORGANIZATION AND WORK OF THE CHURCH MISSIONARY COMMITTEE

each church should have appointed annually, by the appropriate official body, a Church Missionary Committee, preferably representative of the several departments of the church, with an adequate representation of men, the pastor being *ex officio* a member. This Committee should be charged with developing the home and foreign missionary interest of the church as a whole, educationally and financially. By the use of literature, correspondence, the stated missionary meetings of the congregation, mission study, systematic instruction in the Sunday-school and in other organizations, it should seek to produce *impression,* such as shall find adequate *expression,* in giving of personal service, prayer, and money. The Missionary Committee should arrange for the effective incorporation of the subject of Missions in the working plan of the congregation as a whole and also in the young people's society, Sunday-school, women's societies, men's organizations, and other regular departments of church work.

It is suggested that the plan as herein outlined be referred to a joint committee of the constituent bodies with power to prepare and publish "A Manual of Suggestions for Missionary Committees" which shall give the details of a practicable missionary program for a local church.

Respectfully Submitted by the Joint Commission

Representing the Annual Conference of Foreign Mission Boards:
Mr. David McConaughy,
Mr. S. Earl Taylor,
Rev. Charles R. Watson, D.D.
Representing the Home Missions Council:
Rev. H. E. Morehouse, D.D.,
Rev. C. L. Thompson, D.D.,
Rev. J. Brownlee Voorhees.
Representing the Laymen's Missionary Movement:
Mr. S. B. Capen,
Col. Elijah W. Halford,
Mr. J. Campbell White,
Representing the Young People's Missionary Movement:
Rev. F. P. Haggard, D.D.,
Mr. H. W. Hicks.
Dr. T. H. P. Sailer.

Do noble things; to think of doing them is only dreaming—a day-dream that never comes true.—*Life Lines.*

I am not saved that I may wear a crown of gold or carry a harp, but to help Jesus Christ get His work done. —Rev. F. B. Meyer.

READJUSTING A CHURCH

By Rev. A. E. Ricker, Meadville, Pa.

ONE of the most picturesque and promising efforts in Pennsylvania in the way of missionary service is the work of Miss Barbara Slavinskie and her faithful helpers in the Shenandoah Church. This church has done a thing it is very hard for churches to do—it has changed completely its plan of activities, in an attempt to adapt itself to a vastly changed constituency. It was a Welsh church serving a constituency of Welsh miners. But the town has become the national headquarters of the Lithuanians; there are said to be nine thousand Poles in the city; and from eighty to eighty-five per cent. of the whole population is European-American. Great foreign churches crowd the streets, and society takes its color, not from America, nor any longer from Wales, but from Slavic Europe. Now, with the small remaining membership of the Congregational church and its property for a base, Miss Slavinskie came a year ago to the difficult task of a dual ministry —to serve and build up the English-speaking church, and at the same time make it the agency for a mission to the Slav multitudes that throng the city. In the first part of this work success has come. All departments of the church have gained. Members have been added. Opposition to the new plan and financial difficulties have been overcome. "The Preacher Woman" has found an acknowledged place in the confidence and affection of the people in the church and outside. She has attained leadership in the local W. C. T. U., and has at last been welcomed to the ministers' meetings. At the spring session of the Wyoming Association it was voted that she be ordained, and the council met in June to carry the decision into effect. At this time the church, which had been nearly swamped financially, is meeting its current obligations in full, and is paying the thrifty sum of fifty dollars a month to reduce the property indebtedness. And a new note of success has been struck. At the last communion a Polish father

MISS BARBARA SLAVINSKIE

and mother were received into the church. This is a beginning in the direction of achieving the object for which the mission was started. The story of this victory is a touching one, but only Miss Slavinskie can tell it as it deserves to be told. A poor blind Polish girl called one day on the missionary, trying to sell paper flowers. Her condition awakened both pity and interest, and a call at the wretched basement home of the child brought to light conditions that tested patience, tact, and Christian grace all at once; but the outcome has been that the blind girl has been placed in an institution, with some prospect of at least partial recovery, the poor home has been tidied up and its inmates quickened with ambition and purpose, and, as the final triumph, both parents have confessed their faith in Jesus Christ

and united with the church. So this beginning of a conquest of the mighty hosts of unevangelized Slavic races in America has been made in a new center.

WHY?

These lines from the quaint pen of old George Herbert, who left a home of rank and luxury to become a poor country parson, have been helpful to many who in one form of human service and another have felt the strain of sacrifice. It will be worth while to read these through a second and a third time.

I struck the board, and cried, "No more;
I will abroad.
What! shall I ever sigh and pine?
My lines and life are free; free as the road,
Loose as the wind, as large as store.
Shall I be still in suit?
Have I no harvest but a thorn
To let me blood, and not restore
What I have lost with cordial fruit?
Sure there was wine
Before my sighs did dry it; there was corn
Before my tears did drown it.
Is the year only lost to me?
Have I no bays to crown it,
No flowers, no garlands gay? All blasted,
All wasted?
Not so, my heart; but there is fruit,
And thou hast hands.
Recover all thy sigh-blown age
On double pleasures; leave thy cold dispute
Of what is fit, and not; forsake thy cage,
Thy rope of sands,
Which petty thoughts have made, and made to thee
Good cable to enforce and draw,
And be thy law,
While thou didst wink and wouldst not see.
Away! take heed:
I will abroad.
Call in thy death's-head there: tie up thy fears.
He that forbears
To suit and serve his need
Deserves his load."

But as I raved and grew more fierce and wild
At every word,
Methought I heard one calling, "Child!"
And I replied, "My Lord!"

THE TREASURY

MONTHLY COMPARATIVE STATEMENT

By Willis E. Lougee, Treasurer

FEBRUARY RECEIPTS

	Contributions	Interest	Legacies	Total
1910	$12,340.66	$ 202.64	$13,081.28	$25,624.58
1911	9,942.51	862.74	.....	10,805.25
Increase	.....	$660.10	.....	.....
Decrease	$2,398.15	.....	$13,081.28	$14,819.33

FIRST ELEVEN MONTHS OF FISCAL YEAR, ENDING FEBRUARY 28

1910	$113,565.89	$13,688.26	$152,743 33	$279,997.48
1911	117,659.31	17,333.18	100,000.00	234,992.49
Increase	$4,093.42	$3,644.92	.....	.....
Decrease	.....	.....	$52,743.33	$45,004.99

The above figures show an encouraging gain in contributions (largely personal) and also on the interest account.

At the Annual Meeting in Elgin in 1909, it was voted to use only $1,000,000 in any one fiscal year from legacy repeipts. The remainedr, if any, is placed in a legacy equalization fund. When this fund reaches $100,000 it will be used as a reserve by which the Society's available resources from legacy receipts can be kept at substantially the same level from year to year.

This will explain why we report only $100,000 from legacies, the same as last month. Since the $100,000 goal was reached, $3,523.05 has been received, which would make our legacy receipts $103,523.05 during the first eleven months of the fiscal year.

We again call attention to the excellent features of the Conditional Gift plan, beneficial both to the donor and the Society. Write to the Treasurer for particulars.

HOME MISSIONARY APPOINTMENTS

January, 1911

Adkins, Wm. S., Atlanta, Ga.
Andrews, H. E., Carthage and St. Marys, S. D.
Ankrom, Francis S., Gregory, S. D.
Armstrong, Jos. H., Spring Creek, Penn.
Bauknight, Paul F., Atlanta, Ga.
Bayes, Ralph E., Wagner, S. D.
Beard, C. M., Vinton, La.
Beebe, J. R., Dunkirk and Galata, Mont.
Beiers, W. H., Atlanta, Ga.
Blakeway, H. N., Broadview and Pleasant Heights, Mont.
Boaz, William M., Coaldale, Penn.
Bonkemeyer, J., Santa Rosa Sound, Fla.
Bosworth, A. R., Flasher, Freda, and Shields, N. D.
Brown, A. F., Atlanta, Ga.
Buergi, Geo. J., Westmore, Mont.
Chenoweth, F., Pompeys Pillar, Anita, Newton, and Custer, Mont.
Cole, E. O., Paradise and Dixon, Mont.
Countermine, J. L., Richardton, N. D.
Crocker, H. G., Portland, Ore.
Daniels, Joseph L., Tryon, N. C.
Davies, William A., Herrick, S. D.
Deck, H. A., Tombstone, Ariz.
Downs, A. O., Buena Vista, Colo.
Dunn, E. S., Regent and outstation, N. D.
Elmquist, Elmer W., Holbrook, Ariz.
Evans, J. E., No. Meade Co., Fairpoint, Stoneville, etc., S. D.
Foote, C. A., Plentywood and outstations, Mont.
Fuller, Geo. M., Underwood, Ft. Clark, and Stanton, N. D.
Garrick, Noah, Manning, Emerson, and outstations, N. D.
Geltman, A., Lind, Wash.
Graham, W. B., Atlanta, Ga.
Green, G. E., Newell, Nisland, and vicinity, S. D.
Guyton, Mrs. S. A. C., Deering, N. D.
Haecker, M. C., Isabel, Timber Lake, Ada, etc., S. D.
Hanna, J. L., Lloyd, Stowers, Liberty and Cook, N. D.
Hanson, Miles, El Paso, Tex.
Harris, T. B., Ft. Valley and Myrtle, Ga.
Hauter, J. E., Carter, etc., S. D.
Hoelzer, J., Fort Morgan, Colo.
Hoffman, Thos. N., Murdo, S. D.
Horton, Henry F., Letcher, S. D.
Howlett, Alfred C., Trail and Butte Falls, Ore.
Hunt, W. S., Landing and Rockland, Idaho.
Johansen, E. A., Coulee, Blaisdell, and Baden, N. D.
Jones, Wm. C., Pittsburg, Penn.
Jones, W. O., Cleveland and Medina, N. D.
Jopling, David, Frankfort and outstations, S. D.
Jordan, J. R., Atlanta, Ga.
Kirkland, R. L., Tampa, Fla.
Kozielek, Paul, Detroit, Mich.
Lewis, G. E., Webster, S. D.
McQuarrie, Neil, Stuart, Fla.
Maier, K. K., Coleharbor, N. D.
Mertins, C. A., Chicago, Ill.
Monnsey, Ernest B., Gann Valley, S. D.
Myers, N. J., Hammond, Ind.
Pleasant, E. E., Ballantine, Osborne, Riverside, and Huntley, Mont.
Reese, J. B., Bryant, S. D.
Reynolds, H. I., Oak Hill, Fla.
Rogers, W. O., Amarillo, Texas.
Ruby, H. W., Ridgeway and Pleasant View, Okla.
Russell, Alec., Lamro, Jordan, and Carter, S. D.
Sargent, E. E., Benedict, Ruso, and Dogden, N. D.
Saucier, James W., East Texas.
Saunders, E. E., Heaton and outstations, N. D.
Schwab, E. F., Kingfisher, Okla.
Sjoblom, G., Plainfield, N. J.
Smith, Rev. A. J., Drummond and Turkey Creek, Okla.
Smith, J. A., Hennessey, Okla.
Squire, G. P., Humboldt, S. D.
Talbot, F. H., Gardner and Rose Valley, N. D.
Tingle, Geo. W., Indianapolis, Ind.
Todd, John W., Sorum, Daviston, Strool, and Maltby, S. D.
Vavrina, V., South Harding Co., Moreau Dist., and Wakeman, S. D.
von Hennings, W., Herington, Kan.
Waldron, G. B., Sanford, Fla.
Watson, James, Centerville, S. D.
Weatherby, J. L., South, Ga.
Whittaker, John, Berthold, Evergreen, Foxholm, and North Prairie, N. D.
Wilson, Albert, Provo, Dewey, etc., S. D.
Wilson, L. A., Helena, Mont.
Winter, F. H., Ashland, Ore.
Wiska, Aug., Hastings, Neb.

February, 1911

Adkins, Wm. S., Atlanta, Ga.
Bascom, Geo. S., Dawson and Tappan, N. D.
Beatty, Mrs. I. M., Keystone and Spokane, S. D.
Bechtel, Philip, Delta and Montrose, Colo.
Beiers, W. H., Atlanta, Ga.
Bent, Lester H., Froid and Medicine Lake, Mont.
Berry, E. A., Meadows, Idaho.
Bosworth, A. R., Flasher, Shields and Freda, N. D.
Brainard, Frank G., Ogden and Slatersville, Utah.
Brown, A. F., Atlanta, Ga.
Brown, Thos. L., Max, Plaza and Shell, N. D.
Browne, D. W., Ryegate, Barker and Melstone, Mont.
Burtner, Elmer E., Missoula, Mont.
Bushnell, John F., Park Ridge, N. J.
Carney, Jesse, Jennings, Okla.
Champlin, O. P., Esmond, Hesper and outstations, N. D.
Chapman, Francis H., Chelsea, S. D.
Curtis, Norman R., Brighton, Colo.
Davies, Wm. A., Herrick, S. D.
Dodschuweit, Friedrich, Deerfield, Kan.
Douglas, Alexander, Mott and New Bentley, N. D.
Downes, A. O., Buena Vista, Colo.
Dunn, E. S., Regent and outstations, N. D.
Elmquist, Elmer W., Holbrook, Ariz.
Graham, W. B., Atlanta, Ga.
Green, Arthur, Houghton, S. D.
Greep, Miss Orpha, Caledonia and Abercrombie, N. D.
Gilbert, T. H., Vale and Jamieson, Ore.
Hanna, J. L., Lloyd, Stowers, Liberty and Cook, N. D.

List of February appointments to be completed next month.

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.
AMERICAN MISSIONARY ASSOCIATION
MAT. 28: 19. GO YE INTO ALL THE WORLD
PREACH THE GOSPEL TO EVERY CREATURE
INC. JAN. 1849 AP. 1862
CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

OFFICE, 287 FOURTH AVENUE, NEW YORK.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Henry W. Hubbard; Secretary of Woman's Work, Miss D. E. Emerson; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Rev. Lucius O. Baird, 153 La Salle Street, Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Place, San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

WHAT THE A. M. A. STANDS FOR

THE American Missionary Association was organized as a distinctively missionary society "to spread the gospel of Christ wherever it should have opportunity." It began with pronounced opposition to slavery which then existed and against all race prejudice and caste which still exists.

The story of its work has been told in its recently published History. It is a story of schools following the armies; of their development, experiences and justifications in the Negro people; of the wonderful fruitage in new ideas and ideals of life; in new lives in numberless new Christian homes; in the material advancements of hundreds of thousands where thrift has displaced poverty; where educated and consecrated ministers of the gospel have pastored Christian churches, with Christian doctrine and practice until the light of life has gone among millions. The voice that called the A. M. A. into life and into this place of its service was the voice of God.

Meanwhile the A. M. A. found deplorable ignorance and the evils flowing from this in the mountain peoples of the Southern states; and as their intellectual, spiritual and material poverty appeared they also made a strong appeal to Christian sympathy. Hence our schools among this class of the white people of the South. These are not ten millions as of the blacks. Perhaps half a million are in intellectual and spiritual destitution. The A. M. A. has felt that the call to help was God's call. In our schools and churches among the mountain people at this time there are nearly two thousand pupils in different stages of Christian instruction.

Early in its work also the A. M. A. had its heralds among the North American Indians, and later its several schools. The salvation that has gone forth from Santee and other schools to the Indian tribes and from the self-denying labors of many missionaries in the churches in other locations can never be told. Only God knows. So likewise the inevitable appeal came for our Christian instruction among the Chinese and the Japanese on our Pacific Coast; for the word of life and the way of life for Alaska; for Porto Rico; for Hawaii; all of which missions have been greatly fruitful in Christianity and its attendant civiliation.

Here then is where we are to-day. All of these missions are important.

None should be neglected. Every letter that comes from missionaries, for our teachers also are missionaries, touches the hearts and makes heavy drafts upon the sympathies of those who receive them.

At the same time the original call remains the imperative call. Five millions of Negro people have made great strides forward in less than fifty years, and out of these five millions, thousands stand abreast with the age in which we are. The share of the A. M. A. in this has been great and rewarding.

What now of those who have not yet been reached, five millions more? Let an authority no less than the Southern editor of the *Atlanta Constitution* tell us in his own words:

In America, at this moment, millions of Negroes are living in figurative jungles of ignorance, of actual or passive immorality and criminality, of contempt for or ignorance of law, or brooding resentment, and of fetichism to evil and superstition beside which the darkness of Africa and China and South America is as noonday.

The test of missionary activity is—need!

Where is need more tragic, more urgent, more impelling than right here at our doors?

These people are not far off; their salvation is not abstract or academic.

Reach out a hand, and you touch one. Every day they come in contact with your family. Momentarily they shape or distort our own civilization.

They have their own preachers and teachers, it may be said.

The excuse is a travesty! The average —not the exceptional—Negro preacher and teacher is more blind than his followers. Eyes sealed, often with vice, often with superstition and prejudice, they attempt to lead through the intricacies of history's most complicated era, followers whose vision is equally blurred.

Why do not the churches more vitally recognize this illimitable, appealing field?

The churches are the sponsors of civilization, the mainstays of civilization.

How do they discharge their functions when they virtually neglect a horde of semi-barbarians within call of their altars?

How do they reconcile strenuous activity abroad with quiescence at home, while millions of a child-race yet in the twilight of the jungle complicate the lawless and primitive impulses of jungleland with the vices and criminality of the white man?

The darkest shadow that sits upon our destiny to-day is the menace of the creeping outlawry, the encroaching disease, the intruding vices of this race so inextricably imbedded in our social structure.

The greatest problem of the day is the permanent reclamation, through evangelization, of this race—touching hands with the white race, yet centuries separated from the bedrock of the white race.

It is right to dot the seas with ships carrying the gospel to the heathen. But unless the churches safeguard civilization by carrying the gospel to the chaotic horde of half-heathen in our midst, one day they will face a reckoning that will tell its own story of neglected duty.

The time has not come yet for the A. M. A. to slacken its service or to divert its energies from this primary demand to other fields. The success of the past is urgent that we should not remit our interest but rather increase it. Not forgetting other demanding fields to which God has called us, where His approval has been too manifest for us to relax our interest or urgency; it remains that it would be pitiful for us to lose sight of the fact that five millions of the Negro race in our country who are to-day in the condition described by the *Atlanta Constitution*. Should we not renew our consecration to these poor inheritors of heathenism and slavery who are disfranchised, and despised and who have no voice of their own? We who were their friends in the beginning surely should divert nothing of our original interest for a people whose condition is a reproach to our Christianity as well as a peril to our country.

This for the emphasis of our work. May no other appeal call us away from this the greatest problem of our country; the intelligent evangelization of a neglected and undeveloped people.

Nor may we in our methods forget our purpose. First of all the A. M. A. is a missionary society whose thought of salvation includes whatever may bring this to pass. It means education. It means training. It means the teaching a people to save

itself. It means schools. It means churches.

On the other hand the A. M. A. is not a society for denominational sectarianism or any other ism. Its churches stand for other than this, and more. The A. M. A. has never stood for this and the writer of this article hopes it never will. It has a more urgent call from God, not to leave its work unfinished but to "hold the beginning of our confidence steadfast to the end."

Also the A. M. A. does not stand for many endeavors which are in themselves beneficent and necessary to human welfare. With its limitations in funds and forces it of necessity must elect what can be done and what cannot. With its vision upon the future as well as upon the present it belongs to it to plan for the future. This means it is better to educate a people to care for their own poor, than to care for their poor to the neglect of the education. Hence the A. M. A. has sorrowfully but firmly resisted the frequent urgent arguments for organizing or caring for eleemosynary institutions; the care of orphanages; the requests for reformatories; the urgencies for sanatariums and hospitals. With infirmaries connected with its institutions and nurse training departments; with hospital arrangements for teachers to meet the needs of a needy people it has never turned aside from its teaching purpose and method. In countries like Alaska and Porto Rico medical missions are evangelical agencies, but the A. M. A. is not a society engaged in merely philanthropic efforts for temporary needs. It is not asking for mere temporary results. It has a different schedule of values. The A. M. A. has never had reason to change its view that *the Negro people are its supreme problem* and that the race cannot be permanently "saved" without much concentration on higher institutions to see to it that the race shall be helped as a race to work out the possibilities of the future. To this end the institutions which call forth and develop the possibilities of the race need sympathy and support.

♣ ♣ ♣

A SCHOOL FOR TRAINED NURSES AT TALLADEGA COLLEGE

Miss Anna Watkins, Trained Nurse

THE trained nurses, and especially the colored ones of the South, have before them a wide field. Not only are they preferred by the white people of the South, but among their own people they have as new and necessitous a field almost as could be found in the heart of Africa or India. We must not lose sight of the fact that while five millions of the Negro people have been educated out of sheer illiteracy and the ignorance which was the inheritance of heathen life in Africa and of the conditions of slavery within less than fifty years, there remain fully five millions yet unreached, illiterate, ignorant superstitious.

To a very large extent these still cling to the old superstitions and practices when evil spirits wer ubiquitous and doing what mischief and harm they could to people on the earth. The three years' training in the Nurses' Training School with extra energy in trying to break up those superstitions, are barely enough to get the nurse where she herself is above the fear of them. If she who is to a degree educated needs so much help to overcome deep-rooted inheritances, what can be said of the mass of poor and unlearned ones?

It will be the work of years to get the Negro people over their fears; for new ideas and better ways are seldom gladly received. There is a

decided change in the better class, and an eagerness to learn, which give more than hope for the future. But superstitions die hard.

Trained nurses can go into the homes with much more freedom than others, than even the doctor in some cases, and suggestions are kindly taken from her. One of the leading doctors here, telling one day of some of the awful things he had known of Negro midwives, made the remark that there was absolutely no use in fighting them, for the people had such a firm belief in them that it would simply discredit the doctors, and that the only hope of shaking this belief was through the trained nurse. A tactful nurse can slowly but surely bring about new ideas in regard to the care of the sick.

Much needs to be done and can be done for the prevention of contagious diseases where now the superstitions stand in the way of proper care. For example, any case of sore throat is cured by plaiting the hair with thread as tight as one can around the top of the head and then pulling it till it cracks; "This pulls up the palate and cures the throat." In case of whooping cough, one must cut a lock of hair from behind the left ear, wrap it in a piece of meat and throw it to a dog who eats it, and carries away the disease. A home is very apt to become "haunted" after a death has taken place in it. With these difficulties to overcome, the nurse has no small work. They know nothing about germs and the dangers which come with them; and in the meantime consumption and other diseases claim their fearful and unceasing toll. In some localities twenty per cent. of all deaths of the colored people are due to consumption, which could in a large measure be prevented with more light on the subject.

These things will show the crying need of Nurse training for the colored people. As yet our work is only just begun, but yet much good has come of it, for we have a Nurse Training School building with fine modern hospital furnishings which has already helped a great many people who could not have been reached in any other way. These without exception are all our warm friends and are helping to spread the new ideas we tried to give them. Moreover, our graduate nurses are always in demand among the white people as well as the colored people, and are doing their full share of helpful enlightenment, and we have others who will do fully as well when they shall have finished here.

We are also trying to start a district nurse who can go out to the homes of the very poor and do for them so far as possible part of what we are trying to do for those who come directly under our instruction here, caring for those who are already sick and protecting the well by teaching them how to protect themselves.

RECENT NOTES FROM ALASKA

DR. and Mrs. Charles A. Thompson, who succeeded Rev. James F. Cross in the charge of the Alaska mission of the Association, began their work Nov. 27, 1910. Dr. Thompson is in middle life, born in the Central States, and was recently in government medical service in Alaska. Mrs. Thompson is a trained nurse.

Their immediate work was to fight an outbreak of typhoid fever which was fortunately warded off with only five cases, all of which recovered. During the first three months there were seventy-six cases for medical treatment, including a large number of serious injuries, and ending in an epidemic of measles of which there were ten cases when last reported.

Dr. Thompson reports that one of his greatest difficulties has been with the ignorance of the women in the care of sickness and particularly in

childbirth. He has been holding meetings for their special instruction. He now thinks that a hospital would be of doubtful advantage, since the people are so attached to their underground huts that the sanitary advantages of a hospital would be more than outweighed by the homesickness which prevents their recovery when taken away. Besides, the intense cold keeps the filthy native dwelling places from being so unsanitary as they would be in another climate.

Besides the medical work, Dr. and Mrs. Thompson are continuing regular and religious services at Cape Prince of Wales, but they greatly feel the need of re-enforcement. A special missionary for church work is called for and the partitioning off of the government school-house, which has heretofore been used for church purposes, makes it no longer available. The mission must therefore have a church building not later than next summer.

The reindeer herd has suffered considerable loss from the fact that the apprentices have prospered and acquired herds of their own, leaving the mission herd too much in the hands of young and inexperienced natives. Dr. Thompson plans more systematic management of the business and advises breaking up the large herd into smaller groups.

The season has been unusually bad for the natives with respect to their food supply. Instead of catching one hundred walrus or more, the village only got twenty, and instead of twenty or thirty white whales, only five. The result is that there has been much suffering and a demand for material assistance as well as medical and spirtual ministries.

FINANCIAL

The donations for February from churches and organizations within the churches were $8,929.17, or $366.44 more than for February last year. The individual gifts were $2,237.91—or $445.28 less than last year—a decrease in donations of $78.84.

The donations for the five months to February 28th were $87,291.88—an increase of $13,572.60 over last year. The legacies were $34,480.81, a decrease of $364.85. Receipts from donations and legacies $121,772.69, an increase of $13,207.75.

We are thankful for this helpful increase for the great work which is pressing upon the Association for larger support.

See below analysis of receipts for February and for the five months to February 28th.

RECEIPTS FOR FEBRUARY.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1909-10...	$5,099.85	$1,107.71	$1,995.30	$154.39	$205.48	$8,562.73	$2,683.19	$11,245.92	$9,350.58	$20,596.50
1910-11...	5,046.93	1,517.56	2,178.28	28.00	158.40	8,929.17	2,237.91	11,167.08	5,667.85	16,834.93
Increase.	.....	409.85	182.98	.....	.....	366,44	.....	.....	.....	.....
Decrease.	52.92	.....	.....	126.39	47.08	.....	445,28	78.84	3,682.73	3,761.57

RECEIPTS FIVE MONTHS TO FEBRUARY 28th.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1909-10...	$41,156.97	$3,728.10	$8,786.60	$299.89	$786.13	$54,757.69	$18,961.59	$73,719.28	$34,845.66	$108,564 94
1910-11...	50,015.05	4,317.12	9,175.74	152.50	778.62	64,439.03	22,852.85	87,291.88	34,480.81	121,772.69
Increase.	8,858.08	589.02	389.14	.....	.....	9,681.34	3,891.26	13,572,60	.....	13,207.75
Decrease.	.....	.....	.....	147.39	7.51	.....	.....	.....	364.85	.....

A BLACK MAN'S APPEAL TO HIS WHITE BROTHERS

By Prof. R. S. Lovinggood, Ph.D., President of Samuel Huston College, Texas

I had some good white teachers. I loved them and from them I learned to love my native land. I have begged twice to join the army so I might go to the front where I could bare my bosom to the bullets of the enemy in defense of my country. If occasion demanded I would now go to the front and die for "Old Glory." What more can a citizen do? For the past twenty years I have been trying to make useful, patriotic citizens of the black boys and girls. With the help of the good white people, North and South, I am pleased to say that we have hundreds of thousands of noble, patriotic, black citizens in our Republic, many of them better than I am.

The task of making useful citizens of our young people is gigantic, but it is being done. Contact with the good white people, public schools, Church schools, Christianity—these insure the success of the effort.

A distinguished white gentleman said to me, a few days ago, that he favored an industrial education for the colored people, with limited literary instruction. He is opposed to the higher literary and philosophical education of the black man because it causes him to yearn for that which he cannot get. The fact is that the love of justice and fair play is innate. The untrained black man or the untrained white man frets when he suffers discrimination. The Christian, highly educated black man is the most conservative man in the Republic to-day. He endures, hopes, works. The ignorant black man, born under freedom, frets and fights back.

But during my efforts to become a worthy citizen myself and to help make our boys and girls deserving citizens, it was a rude shock to me to learn that much of the glorious history of this Nation in its struggle for freedom is the purest mockery as regards the black man within her borders. I found, as ex-Congressman W. H. Fleming, a noble Southern white man, put it, that "taxation without representation is unjust"—except as to Negroes; that "equal rights to all and special privileges to none" is a good doctrine—except as to Negroes; that "all men are created equal"—except as to Negroes; that this is "a government of the people, for the people and by the people"—except as to Negroes.

Now, I want to protest some. And I am sure that I cannot be placed among the professional agitators. Whining is not my profession. I have another job, as stated above. But when one is the victim of injustice, he ought to deserve better and then make a manly protest. And so, in the name of the God of justice, I respectfully protest against many injustices practiced against me and mine. These injustices are not confined to one section, but they are almost nation-wide. My remarks are not intended for one section. This Nation is one.

In the first place, let my white brother who reads this understand that I am a man. I am not an ox. I think. I have pleasures. I have sorrows. My wife and children are dear to me. I love fair play. Like him, I cannot be happy under mistreatment. No use to try to keep me from flinching when the dagger is in my vitals.

Also let my white brother know that I am not after social intermingling. I want to associate with no one who is not pleased with my presence, white or black. In fact, there can be no social intermingling unless both parties agree. As Ex-Governor W. J. Northen says, the question of social equality is manufactured for the benefit of designing politicians. There is nothing to it.

Again it has been said to me, "When all the Negroes are deserving like

you, then you will be treated differently." Must all the Negroes wait until every one is good before they are fairly treated? It is the characteristic of strong, good men to treat the most humble and abject person, black or white, with kindness and consideration at any time.

And still again, I want my good white friends, North and South, to know that I am without bitterness or hatred. I love people. It is great fun to me to love people. I trust those good white people who treat me kindly will not censure, but will join with me in manly protest. Protest against what? First of all, against disfranchisement. I, who love the Government, am not technically but effectually disfranchised. In the name of Patrick Henry I protest. "Taxation without representation" is as unjust for the black man as for the white man. Why should I not help select those who are to rule over me? Why should I be governed without my consent? Can this Government, which was founded in a protest against injustice, permanently endure and at the same time disfranchise by one means or another ten million of its loyal citizens? I protest.

I was in a Northern city recently. I was a stranger. I was hungry. There was food, food on every hand. I had money, and finally I was compelled to feast on a box of crackers and a piece of cheese. I did not ask to eat with the white people, but I did ask to eat.

I was traveling. I got off at a station almost starved. I begged the keeper of a restaurant to sell me a lunch in a paper and hand it out of the window. He refused, and I was compelled to ride a hundred miles farther before I could get a sandwich.

I went to a station to purchase my ticket. I was there thirty minutes before the ticket-office was opened. When the ticket-office opened, I at once appeared at the window. While the agent served the white people at the other side, I remained there beating the window until the train pulled out. I was compelled to jump on the train without my ticket and wire back to have my trunk expressed to me. Considering the temper of the people, the separate coach law may be the wisest plan for the conditions in the South, but the statement of "equal accommodations" is all bosh and twaddle. I pay the same money, but I can not have a chair car, or lavatory, and rarely a through car. I must crawl out all through the night in all kinds of weather and catch another dirty "Jim Crow" coach. This no request to ride with white people. It is a request for justice, for "equal accommodations" for the same money. I made an attempt to purchase some cheap land in a frontier section. The agent told me that the settlers, most of whom were all Northerners, would not tolerate a Negro in that section. So I could not purchase it. I protest.

I rode through a small town in Southern Illinois. When the train stopped, I went to the car steps to take a view of the country. This is what greeted me, "Look here, darkey, don't get off at this station." I put my head out of the window at a certain small village in Texas, whose reputation was well known to me. This greeted me, "Take your head back, nigger, or we will knock it off." And so the story goes. Some of the incidents petty, but humiliating; some huge and vital to life, liberty, and happiness; some economic, relating to the labor unions. The world knows them by heart.

It is true that I feel a kind of soul-aristocracy which is unruffled by many recriminations and annoyances. I am certainly void of offense against the white people. I feel now an altruistic impulse that wishes my country well. I hope my children will see this Nation the greatest, the best in all the world. But some of these matters are so weighty that my soul cries out against them. The reader would probably say, "Be patient, don't expect too

much. Your people are making great progress. All will be well by and by." This is very well and helps me nurse my optimism. But, when I am hungry, it does not feed me. And along some lines, are not matters growing worse for the black man? Does not disfranchisement grow apace? Shall we give up our sacred right to vote without a protest? In the true American spirit, I say, "We are apt to shut our eyes against a painful truth, and listen to the song of the the Siren till she transforms us into beasts." "Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies have bound us hand and foot?"

My white brothers of the North and of the South, you are strong. You are great. Your complete domination of this Government will be made more complete and permanent by treating the humble, deserving Negro with exact and equal justice. I am weak. My personal protestations sometimes make conditions more unbearable. Your tongue and pen are mighty. Will you not speak for us? What is the matter with the pulpit? What is Christianity for anyhow?

Is patriotism worth while? Where is our later Sumner, Haven, Haygood and Galloway?

At any rate, I hope my protest will not lose me any friends. I need all the friends I have, and more. But if it lose me a friend, I want to say to him that I owe this article to my children. I will probably not be able to leave them much of the world's goods. But when struggling up the way of life I grow weary beneath its burdens, and must lay down its toils and cares, I want to leave to them that true American spirit which protests against "taxation without representation," which demands "equal justice to all, special privileges to none."—*Southwestern Christian Advocate.*

SAVING THE NEGRO

By W. J. Northen, ex-Governor of Georgia

Compare this southern testimony with the reactionary appeals of Gov. Hoke Smith of Georgia, and with the sentiments of the Gov.-Elect of South Carolina. Which reflects the spirit and teachings of the New Testament, and which does not?

THERE are difficulties in the way of evangelizing Negroes just as there are difficulties in the way of all mission effort. These are sometimes more imaginary than real, and, it may be, more of a subterfuge in the minds of an unwilling people than a hindrance that cannot be removed. We had difficulties in Burmah, in Japan, in China, and there are far greater difficulties in Africa in dealing with the same character of people, in a climate deadly in its effects, a people far removed from our civilization, and speaking a language almost beyond interpretation, so that the brightest among us must spend years to learn it before the work of scul saving can possibly begin.

All that is needed to meet these difficulties is for the Christian people of the South to take the gospel view of the situation, and be willing. If we are not willing, the civilization of the South is doomed to final decay, and thousands of human souls to eternal death.

If by any means we get control of the Negro situation, there must be radical revolution in at least five distinct directions. I do not know how many troubles Peter had, but we do know he overcame them all because he was entirely willing to take God's view rather than his own.

I. Is the public attitude just and fair towards the Negro? In our courts has the Negro the same chance

for the protection of life, liberty, and property accorded a white man? The essence of tyranny is found in the exercise of power to abuse simply because the weaker cannot resist. The white man makes the government and fills all its offices, and this backward and weaker race is altogether subject to the domination and abuse of those who control. Is every Negro at the South given a fair chance and a square deal in the use of the powers God gave him for his own benefit, and for the advance of the community in which he lives? Is it fair to strike a whole race of people and make the entire body responsible for the crimes and the shortcomings of individual members?

II. If we find ourselves brave enough to resist the restraints insisted upon by unrighteous public opinion, it is still possible that we may be dominated by strong race prejudice against the Negro. Prejudice of any kind is born in the natural man, and it is not the spirit of Christ. Peter discovered this fact, and at once published it to the whole world when he said: "Ye know that it is an unlawful thing for a man that is a Jew to keep company with or come unto one of another nation, but God hath showed me that I should not call any man common or unclean."

III. Doubtless there are many consecrated young men and young women, and older ones as well, who would undertake to teach the Bible to Negroes, or preach the gospel to them, if they did not apprehend the loss of desirable social relations. All of us know many people who have been ostracised under the demands made by wicked public opinion, because they did the very thing I am asking all Christian people to be willing to do. In the very face of this ugly situation it requires great grace to "preach the gospel to every creature." Again I ask, shall we come up to the standard set up by God himself, or yield to the cunning device of the devil, set up through the demands made by an unrighteous public opinion?

This has been the contention from the beginning—the ungodly telling the Christian people what they must do, and especially what they must not do, if they would keep in the swim with an ungodly public opinion. This is the bane of the church to-day, and because of yielding to the demands of a godless public opinion, the church has largely lost its strength and usefulness. We are commanded to be separate from sinners, and yet we are found having a great appetite for the flesh pots of Egypt. At all costs we must maintain our social position, even though the kingdom be delayed in its coming. The apostles met this same demand, and answered it for all time as it ought to be answered to-day by all Christian men and Christian women.

IV. It may be possible, under the gospel view, to obtain our consent to drop out of the social relation the ungodly may demand, if we knew we would not drop into a social equality we know we could not endure. Social equality is a delusion set up by the demagogue in civic contentions, to meet his ambition for place and personal power, and paraded as a device of the devil for the strengthening of the influences against the kingdom of God.

Social equality never has been and never can be an essential element in the salvation of any soul. What a spectacle we would present if we were required to know the social relations of a sinner before we could be allowed to offer him the saving power of the gospel. How would it be possible for the minister to present his message to a mixed congregation composed of many people occupying altogether different social relations?

When Jesus talked with the woman at the well he did not reduce himself to her low standard of living before he ministered to her deep spiritual needs. What stupid nonsense that

would seem. He never once thought of social equality, but doubtless he did think of the vast difference and great distance between himself and the degenerate woman he was willing to redeem. He did not think of social equality but I am sure he did think of the soul equality of all men of all tribes and all nations. If social equality is to enter into our efforts at soul-winning, who is to make known to us its limitations? How far apart can the minister and the people be, or how near together must they come, socially, before the important work of soul-saving can begin? How very far astray we have allowed the device of the devil to lead us for all these many years. What a man of straw he has set up of which we have been so dreadfully afraid.

V. When we are freed from all the difficulties thus far presented then there comes from all sides the complaint that there is no moral stamina in Negro character sufficient to warrant any effort to reform or redeem. We are told that all Negroes will deliberately lie and steal, and that they are thoroughly degenerate as to all moral living. I know many, very many, white people guilty, openly guilty, of all these gross sins, and I have never heard that white people of this low type are beyond the pale of Christian effort. Why not be absolutely just to Negroes?

People who enter these wholesale charges either forget, or they are unwilling to recall, that the most striking element in the plan of the gospel is its power to save to the uttermost. They do not recall that Jesus came to call sinners, not nice people, to repentance. These people surely forget that the last manifestation of Jesus' power to save was made on the cross, when he said to a thief, "This day shalt thou be with me in paradise." There is no foundation needed for salvation in any man save an honest desire to be saved and a full acceptance of the gospel plan of salvation. Paul has told us that all this is fully open to the chief of sinners. Surely this takes in the meanest Negro.

What is the difference between an unsaved Negro in Africa and an unsaved Negro in the South? I have heard many sermons preached on missions to Negroes in Africa, but I never heard a sermon on missions to Negroes at the South. I have heard many public prayers offered for the success of missions in Africa, but never a public prayer offered for the salvation of the Negroes at the South. Have you?—*Herald of Gospel Liberty.*

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PARTIAL PHILANTHROPY AND MISSIONARY PHILANTHROPY

"Half a loaf is better than no bread" but "man does not live by bread alone." Rev. Dr. Whittaker, in *The Churchman*,—who does not fail to recognize the beneficence of the humanities,—stresses the truth that he who loves his fellow men most truly will not stop short of that which is supreme.

THE ideal of Latin philanthropy is to supply the wants of beggars and leave them swarming on the church steps. The ideal of more enlightened philanthropy is to relieve the immediate distress and then put the beggar to work to become a self-supporting, self-respecting member of society.

The lower philanthropy aims only to put something into the man's body or into his pocket. The higher philanthropy aims to put something into the man's mind and soul. The former deals with cases; the latter with both cases and causes.

To a Christian the supreme philanthropy is to preach the Gospel of

Jesus Christ; for that philanthropy rises to the full height of human nature and meets its every want; it gives the type of character that men should seek, it declares the unending progress of the individual soul, it declares that men are God's children, and that God calls them to acquaint themselves with Him, and to become the kind of men He wants them to become, "conformed to the image of His Son."

When a Christian man's philanthropy stops anywhere short of bringing to bear the strongest forces that turn men Christward, it is a defective philanthropy. It is defective in that either it acknowledges that it has never discovered for itself the full manhood to which it would lift men, or it confesses that it does not care to lift men to their full manhood. If a child of high parentage were to ask of us bread and we should give even more than it asked, yet should conceal its parentage, our liberality in the lower would not atone for the injustice which leaves the child in ignorance of its parentage.

To impart to the non-Christian world all the arts and sciences and material comforts of our civilization, while yet refraining our voices from telling men that they are children of their Father in heaven, is not benevolence, but selfishness.

For it is only through the Gospel of Christ that we supply to paganism at home and abroad the dynamic of higher life. The forces working within a man are potent forces; and men are aroused when they learn of opportunity, realize their capacity, know of their rights. Gratitude, hope and the demands of congruity stir within them, and they bear witness that the Gospel of Christ is, in the fullest sense, "the power of God unto salvation to every one that believeth."

In fact, intelligent, consistent, thorough-going philanthropy cannot stop short of the missionary spirit. It may be slow in arriving. Its maturity may be delayed. But its final self-declaration must be the declaration of Him who said, "I am come that they might have life, and that they might have it more abundantly."

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MANLINESS VERSUS PREJUDICE

Rabbi Max Heller, New Orleans, La.

It is interesting to observe the sympathy expressed by the Hebrew people towards the Negro people. Many of the Jewish faith have recently shown this, and some in very large and helpful contributions for the struggling institutions of the Negro people. A people which has had many and long and hard lessons in the history of caste and prejudice can speak with emphasis. The address of Dr. Heller—a Jewish Rabbi—as a special discourse to Negroes in the A. M. A. Church in New Orleans is good reading.

LET me attempt, for our guidance, a sound and fair definition of prejudice. I do not call a mere reckless generalization a prejudice. If, from my dealings with the members of this race, that nation, that faith, I arrive whether legitimately or illegitimately, rashly or deliberately, at certain conclusions regarding the national, racial, religious psychology, the forming of such a generalization is not yet prejudice. I have the right to make my observations regarding a class of people, just as I have a right to generalize about any genus or species of plant or animal. It is when I use my generalization—which may be worthless or valuable—so as to deny my fellowman the right to be judged on his own merits; it is when I employ my generalization not as a mere caution against probable foibles, but as a judgment condemning an untried individual, it is, then, that I am guilty of the intellectual laziness, the immature rashness, the cruel injustice of prejudice.

I am not speaking, of course, of such things as physical prejudice or of

that stupid narrowness which bases prejudice upon just one childish instinct, upon the savage notion that everything and everybody must be bad who is not as I am. In the lower order of humanity, among the dregs of population, such prejudice is part and parcel of a general state of savagery. I am speaking of the prejudice of the civilized man who aspires to fair dealing; the core of that prejudice is the immoral habit of judging the individual by the mass of obsessing one's mind against types and races as if they were completely uniform, of handling a venturesome and unsafe generalization as if it were an iron frame into which must fit every individual whose outward marks place him in that class.

As far as I can observe, this habit of indiscriminate prejudgment seems everywhere to be on the increase, whether as an incident of the increasing intercourse between races, nations and faiths, whether as a symptom of that growing intellectual indolence which school and stage, newspaper, magazine and novel tend to encourage, whether as the natural accompaniment of accentuated individualism in national and religious unfoldments; possibly, too, in the train of all the greed and sensuous passion, that are engendered by materialistic competition. I may be called a pessimist for making the observation; but I am merely pointing out the direction of a current that plays against the shores of everlasting human nature; as to the final goal of brotherhood I harbor no misgivings. But the current is on; it is changing the climate for us, if only for a paltry century or two out of the infinitude of time; the question for us, in our span of life, is how shall we stand unswayed in the storm; how shall we hold our ground like man against whatever threatens to unsettle our self-respect or to drag us down altogether?

One more observation, by way of leading up to my subject. It sounds like a platitude to say that to be a man, in the truest sense of the word, is to be far more than to be a gentleman. It ought not to be so; to be a gentleman ought to mean being a man, plus certain outward refinements; unfortunately, however, in our common acceptance of the term, the gentleman is the possessor of good manners, while the man is the person of strong, noble character. To be a man is often difficult where it is child's play to remain a gentleman; the man will stand up and act bravely in the face of abuse, where the gentleman will shrink and subside. The victim of prejudice is often foolishly advised to strive for gentlemanliness, to mend his manners; to my mind, the far greater need under the sting of prejudice is for the highest manhood, for that moral courage which is not cowed by majorities, not bullied by tyrannies, which contempt cannot degrade nor injustice pervert or demoralize.

The first duty of the genuine man, to my mind, is not to whine, but to act. One subtle harm that prejudice may do is to create a chronic sense of wrong which gives rise to an exaggerated, morbid sensitiveness. To brood over one's wrongs is to fall into one of the worst of mental diseases, a disease which does more than simply put an ashen pall over God's fair sky, which harms us most of all by making us pity ourselves, coddle our injuries, bristle up against mankind, by robbing us of the two greatest things there are in the world—of the love of man and the joy in service. From the very first, let not the consciousness of prejudice blear our sight and envenom our hearts; let us fight with ourselves to preserve our moral balance, our sense of proportion, our objective, unbiased judgment, our wholesome instincts of fellowship; don't let the little cloud on the sunlit horizon be magnified by the jaundiced eyes of fear and sensitiveness, until, to the morbid fancy, it overcasts the sky and eclipses the sunlight. This twentieth century age of ours, let us remember, abounds with opportunity as never did any age before it. It is the

weak man only who is crushed by obstacles; the strong man is nerved and braced by every opposition that seeks to bar his road. There lives, in our very day, a race which is demonstrating by its struggles the fact that merit will rise, under no matter what weights of injustice. The Russian Jew is handicapped by a thousand oppressive laws; penned into a congested pale, crushed by taxation, forbidden the free exercise of his religion, kept out of any number of professions and livelihoods, denied almost completely the privileges of education, robbed of political rights, and yet he manages, even under these adverse conditions, to rise to high rank in commerce and industry, in science and literature, as musician, painter and sculptor; because, after all is said, the air of this twentieth century so teems with opportunity, our modern world is so wide and yet so intertwined, the boon of education has become, through the press, so easy of attainment, that it is to-day all but impossible to stifle genuine ambition, to shut off all avenues to advancement. To my mind, the first answer of manliness to prejudice is usefulness, is honest service. No prejudice in the world can keep a race from demonstrating its value in the economy of God's household; just as a man's most effective answer to injustice is to live it down by his work and worth, even so a race unjustly condemned has this appeal to the Supreme Court of History, that it mane its contribution to man's steady advancement as solid and valuable as it can.

Work is the first law of social ethics, the corner-stone of manliness; justice, even against ourselves, ranks, perhaps, next in importance. The true man, under attack, must first set his house in order. The retort of conscious guilt is: you are another; the first thought of sincerity is to be in the right, rather than to have the best of the argument. I have yet to see any prevailing prejudice, be it ever so unjust, that has not some foundation; we may convict it of gross exaggeration, of patent one-sidedness, but we owe it to ourselves, to the strength of our cause, to examine ourselves, to know exactly how far we are giving cause, supplying fuel to prejudice. No race, of course, can be free from foibles, but just as the individual must ever strive to rid himself of those weaknesses and those vices which stand in the way of his usefulness to society, so must the race become aware of whatever just complaints the world advances against it and must go to work earnestly to remedy them. I say the race, rather than the individual, advisedly, for the very injustice which lumps all individuals in the mass and condemns each of them unheard for what is supposed to be the general foible, that very injustice must arouse a sense of solidarity by which each individual accepts responsibility for all the others. But that sense of common interest must not be turned to the protection of the wrongdoer, to a conspiracy of screening and hiding the miscreant; quite to the contrary, it should give rise to a determination, sternly and consistently, to remove the evil out of one's midst. Injustice always recoils upon its perpetrator and harms him more than it does its victim; the habit of injustice is far more demoralizing and degrading than the suffering from injustice, yet it must be admitted that in minds of the lower order there is always a danger that tyranny will breed cunning and prejudice only tend to confirm and make stubborn the very things that may have called it forth.

There is an opposite danger that lurks in prejudice and threatens the self-respect of a race, and that is the mistake of capitulating utterly to the attack, of accepting the enemy's condemnation with all its injustice, and all is exaggerations. Just as in the relationship between individuals there is the man that will not accept a particle of reproof under any circumstances, the stiff-necked temperatment that can never find itself in the wrong, while

there is, on the other hand, the opposite disposition that pleads guilty to everything and lands in the despair of self-contempt, so it is in the life of a people, a race. The German of to-day lays claim to every virtue and protests against any and all criticism; there was a time when the German's modesty was so shrinking that he made of himself the humble echo of every sneer and every joke that were leveled against his foibles. Only too often it is the most generous and aspiring members of a race, the finest-fibered and most sensitive of individuals that will feel most painfully the deficiencies of their people, until their hurt self-esteem repeats and indorses every slander that is aimed at the race, until they are swamped in the unhappy state of self-contempt, that envenoming temper about one's nearest and dearest which means the unhappiest of all inward discords. Under the lash of prejudice the man must fight for his self-respect; injustice to your own, underestimation of those to whom you belong, may spring from the over-strained effort to be just against yourself; often, however, it is a symptom of wounded vanity of the helpless selfishness that rebels against the conditions amid which it was reared, of the disloyal vulgarity that despises its cradle. A race must degenerate and perish, once it loses its belief in itself. In the education of every race room must be made for teaching its noble traditions, for fostering its historic pride; the Negro child ought to know all that the Negro has done for this country; the part that Crispus Attucks played as a leader in the Boston massacre; how invaluable Negro labor has been to the development of the South; how faithful the slave was to his master, even in such perplexing days as those of the Civil War; how much of progress, along all lines, the race has made in the few years since its deliverance; what honored names it has contributed to our civilization. The Negro child ought to be taught to cherish every fine instinct that nature has implanted into the race, its genuine warm religiousness, its love of music; every member of the race ought to be made to feel, from earliest childhood, as against every misrepresentation of caricature and gossip, that there is something in the Negro type that is worth preserving, that will repay unfolding. You have a right, and a duty, to confront the injustice of prejudice with the legitimate prepossessions of a strengthened loyalty.

Lastly, there is a highest manliness under prejudice, that exalted manhood which rises under its burden to an even higher stature. Instead of being crushed under the weight of injustice it learns the loftiest lessons of fairness and humanity out of its own impressive experience.

Prejudice is, in every guise and garb, the same, the primal instinct of distrust, of self-centered estrangement that stands between brother and brother. Whether prejudice be racial, national or religious, it is prompted everywhere by the same spirit of exclusion, the same weighing with a double measure, the same obstinate blindness of injustice that loves to dwell upon the evil and passes by the good as of no account. The genuine man will turn the serpent into a staff; instead of overwhelming his soul with the bitter heart-ache over the wrongs he suffers he will look out with more sympathetic eyes upon the whole vast world of wrong; he will enlist himself as a soldier in the great army of progress; he will seek his brothers everywhere, especially among the persecuted and downtrodden. Instead of digging the sting of injustice into his entrails in impotent anger, he will let his love and fellow-feeling go forth to his countless brothers in suffering the wide globe over. He will not view himself as a wretched victim of some devouring monster; he will see himself one of a host of martyrs over whose crushed bodies the genius of civilization is rising, toilsomely, but surely, to the final heights of abiding peace under perfect justice.

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THE SOCIAL MISSION OF THE CHURCH *

By Josiah Strong, D.D.

AS our Pilgrim Fathers were about embarking on that history-making voyage, their venerated pastor said to them "There is yet more light to break forth from the word of God." That prophecy has received notable fulfillment under our own eyes. Usually we speak of the Nineteenth Century as the century of wonders. It was the century of great discoveries, but the greatest discovery of that wonderful century was the discovery of the basis of the social mission of the church, namely, the Kingdom of God; or, I should say rather, its re-discovery, for it had been lost to the church for many centuries.

God comes to the world with a revelation in each hand, so to speak,—a revelation of Himself in nature, and a revelation of Himself in his Word. The application of the scientific method made almost within the memory of living men has caused marvelous new light to break forth from the revelation of nature. All of the natural sciences except Astronomy have been the result of that application, born since the beginning of the Nineteenth Century,—and Astronomy has been re-born. You know the Ptolemaic theory was once taught in Yale College. It is not too much to say that the greater part of all the world's knowledge has come to it since the beginning of the Nineteenth Century. The scientific method as applied to the study of nature has justified itself ten thousand times in the knowlege and power which it has conferred. We ought not then to wonder that the application of the same method to God's revelation of Himself in his Word has caused new light to break forth therefrom. We have learned to go back of theologians, back of commentators, to the Word itself, to the words of the Master; and the application of the scientific method to the exegesis of the Old and New Testaments has given to the world the true meaning of the Kingdom of God.

It is quite obvious to every thoughtful man reading the Gospel of Matthew alone, or any of the synoptic Gospels, that "the Kingdom" was the great message of Jesus, so that to misunderstand the meaning of the Kingdom was to misunderstand the teachings of Jesus,—to misunderstand the mission of the church. Some men have supposed that the Kingdom of Heaven meant the home of the blessed dead; others have supposed that it was the visible church; still others that it meant the invisible Church. But

* Address at the Annual Meeting of The Congregational Church Building Society in Manhattan Congregational Church, New York, Jan. 20, 1910.

surely the old Prophets did not mean by it the home of the blessed dead. So little did they say of another life that many have questioned whether down to the time of Daniel they even believed in immortality. Again, they could not have meant by it the Christian Church, visible or invisible, because they had never heard nor dreamed of it; and whatever they meant by it, that Jesus permitted his hearers to assume he meant by it for he never defined it. Moreover, he was careful to say in his great inaugural address that he came to fulfill the Prophets. Therefore, naturally and inevitably his hearers understood by it what they had always understood by it.

The application of the scientific method to the Testaments, Old and New, has given to us the unquestionable meaning of the Kingdom of God. The old Prophets meant by it the earth filled with the righteousness of Jehovah, and therefore filled with every blessing, spiritual and temporal; in one word, it meant an ideal world. That is what Jesus meant by the Kingdom of God. That was the great message of Jesus. For many centuries this meaning has been obscured, and the consequent Christian conception of religion has been something to get to heaven with; the modern conception, which is that of Jesus, is something to *make* a heaven with.

Jesus unquestionably taught immortality; he unquestionably taught the existence of the home of the blessed dead, but he had little to say of the other world. The burden of his teaching was this world.

This interpretation of the Kingdom is the most thought-compelling, the most zeal-inspiring, the most world-transforming of all the great ideas that came to the world during the Nineteenth Century. In the light of it history must be re-interpreted; the Bible must be re-read; theology must be re-reasoned; the aims and methods of the church must be re-considered; industry must be re-organized, and society and civilization must be re-generated. Nothing less than that is the social mission of the church.

At the close of the Nineteenth Century we were told by preachers and editors of religious papers that the church had made marvelous progress during the century then drawing to a close. It was pointed out that, at the beginning of that century, in the Evangelical churches there was one member to every 14½ of the population; that at the close of that century there was one church member to every 4½ of the population; and we congratulated ourselves that the church had so rapidly gained on the population, but apparently no one thought to analyze the figures. Men were not aware that the greater part of that progress was made during the first half of the century; that the rate of progress during the first half of the century was four times as great as during the last half of the century; that the rate or progress in the last twenty years of the last half was only one-fourth as great as during the preceding thirty years; that the rate of progress during the last ten years was only one-third as great as during the preceding ten years. In a word, the rate of gain on the population during the last decade of the century was only one-sixteenth part as great as during the average decade of the first half of that century.

We are told that when a great ocean liner shuts off steam it runs something like three miles by sheer momentum. During the progress of those three miles there is a constant, steady slackening of speed. For fifty years of the past century there was a constant and steady slackening of the rate of gain in the churches on the population, which looks very much as if the progress during that half century was made simply by the momentum of the churches. We ought not, therefore, to be surprised when we consider how slight was that rate of gain during the final decade of the century, to learn that in the decade just closed the

church's gain as to population came to an actual standstill. We could not tell until the returns of the last census were in, and we knew the exact rate of annual gain in population, precisely how the rate of gain of the churches was related to that of the population, but in the middle of that decade all the churches put together, not only Evangelical, but all others,—Roman Catholic, Christian Scientists, Mormons, Jews, everything of any sort in the United States that called itself religious, all put together, gained only 1.6 per cent., while the population gained over 2 per cent.

Now this is not a discouraging fact; not in the smallest measure, because we know well the cause of it, and that cause is being removed. During the first half of the Nineteenth Century civilization was distinctly individualistic. About the middle of it the new social spirit began to make itself felt. It has grown rapidly, and just in proportion as it has developed, the old individualistic spirit in the churches and the individualistic interpretation of Chrstianity were found ill adapted to the needs of society. It, therefore, lost its power and the rate of gain in the churches steadily dropped.

It is a significant fact that during that half century (the last sixty years), several types of Christianity and other religions have either appeared, or gained decided strength. Mormonism appeared twenty years before, but its rapid growth has come since the middle of the century. Zionism during that period appeared and had a remarkable growth. During that period Christian Socialism, so-called, arose. During that same period also Babism appeared and has had a marvelous growth. I suppose you could well nigh count on your ten fingers all the Mohammedans we have ever won to Christianity. Babism has won several millions already. Not only so, but thousands of Jews, especially in southern Russia have become converts, Numbers of adherents have been made in India, in Burmah, in Japan, in England, in the United States, and some hundreds in this city.

Now, mark you, every one of these religions is based on the conception of the Kingdom of God in the earth. Senator Frank Cannon, born and bred in the Mormon Church, told me that unquestionably the doctrine of the Kingdom of God, perverted as it is among the Mormons, with the social system based on it, is what holds that church together, and is what has given to it its vitality and growth. Christian Socialism is based absolutely on the doctrine of the Kingdom of God in the earth. We call Frederick D. Maurice, Thomas Hughes and Charles Kingsley "Christian Socialists." They were not Socialists at all. Of their fundamental doctrines, the third placed them in absolute opposition to State Socialism. They taught that the state should do nothing except to remove hostile legislation. They were not Socialists in any proper sense; they were simply Christians who held the social interpretation of Christianity. If you take pains to acquaint yourself with Zionism, you will find its adherents lay their emphasis on the Kingdom of God in the earth. Babism does the same. It lays hold of the social teachings of Jesus Christ, and inculates the three fundamental laws, which Jesus communicated for the government of that Kingdom.

There has been during the past half century a remarkable development of the work of the Young Men's Christian Association, and of the Salvation Army, while the churches have been lamenting that they were losing the young men and the working men.

The Association and the Army have certain things in common with the churches; but certain other things they have in difference with the churches and in common with each other, viz., certain methods and their remarkable success. Is it not reasonable to attribute that success to those conceptions and methods of Christian

work which they have in common with each other and in difference with the churches? They both recognize, as the churches have not, the whole man; they both recognize, as the churches have not, the relation of the physical to the spiritual; they both recognize, as the churches have not done, the social mission of Christianity.

But we are not dependent on inferences for the conclusion that it was the lack of the social spirit, the lack of social methods, the lack of her recognition of her social mission, on the part of the church, that led to her steady loss in her rate of gain as compared with the growth of population during the last half of the last century. There are certain socialized churches in the land. What is the result of their work? It is difficult to make a scientific comparison between such churches and churches of the individualistic type. Fifteen or sixteen years ago there was a very distinct line of demarcation between the two; now they are shaded into each other. We will go back to the time when we could make an exact scientific comparison.

Sixteen years ago I made such an investigation into the churches of our own denomination. Of course, we have no exact measurements of spiritual results, but the best measure we have is the number of additions to the churches on confession of faith. I compared the statistics touching that point in the "institutional" churches, with the statistics of the old-line churches. The comparison was not fair to the former, because, with rare exceptions, they were in the down-town sections of our cities where work was most difficult; where most of the old-line churches had absolutely died, or had run away to save their lives. I found that the average socialized church had received during the preceding year precisely six times as many additions on confession of faith as the average old-line church; and all it had done to give men clean bodies, physical training, rational amusement, knowledge of civic duties and the like was a *bonus* over against which the old-line churches had absolutely nothing to show.

In this city there is one denomination which for forty years has been growing very much more rapidly than any other, more rapidly than any several other Evangelical denominations, and that denomination has been doing more social Christian work, vastly more than any other denomination, or several denominations. Moreover, I find that in that denomination (the Episcopal) those churches which have been doing the most social work are the ones that make the growth.

At the end of the last century when that line of demarcation to which I refer was still distinct between churches of the old line and the new socialized type, I made a very careful inquiry into the statistics for the year 1899 of the Miami Baptist Conference of Cincinnati, in which there were twenty-three churches. Among the twenty-three there were two churches that you would call institutional or socialized, the Ninth Street Baptist Church, and the Lincoln Park Church. They were neither of them wealthy. The Lincoln Park Church is a distinctly poor church. The pastor wrote me how few of the members own their own homes. There never has been a wealthy man in the church. It is a church of working men. It is in the midst of foreigners and negroes. They have had a phenomenal success. They have to-day one of the noblest church buildings in the State of Ohio. I found that of the additions by baptism, or on confession of faith, as we would say, in that Conference during that year, almost exactly two-thirds had been to these two socialized churches, and one-third to the twenty-one churches working along the old lines.

These two institutionalized churches were down town. I know something of the terrific handicap under which they worked. My last pastorate was in Cincinnati, and my church was

only a stone's throw from the Ninth Street Baptist, and I do not believe there is another field in all the United States more difficult than that of downtown Cincinnati. And yet under such conditions these two socialized churches that had seen the vision and had recognized the social mission of the church, had won almost exactly twice as many converts during the year as all the other twenty-one churches put together, many of which were uptown or suburban.

I am not at all alarmed at the fact of the decreasing gain of the churches of the old individualistic type; for that has been, and still is the common type in the United States. I am not at all alarmed that their rate of gain on the population has steadily decreased until it has stopped altogether, for I know perfectly well that when the church becomes socialized, when the church recognizes her social mission she will regain what she has lost and move on to victory. If every soldier has been called into action, and in a great battle the lines are wavering, the situation is indeed critical; but if upon a hilltop close at hand one-half the army waits in reserve, the general has only to give the order to turn the tide of battle. Only one-half of the teachings of Jesus have been brought into action. Only a half-gospel has been preached; and if a half-gospel can keep civilization from rotting, what may we not confidently expect when the pulpit faithfully declares the whole counsel of God?

With the incoming of the Industrial Revolution there came an absolutely new type of civilization. In the old civilization relationships were few and simple. With the organization of industry came the division of labor which made men interdependent and multiplied ten thousand fold the relations of man to his fellow. Because men have been thrust into new and complex and close relations which are not right relations, there have resulted friction, soreness and social disease, or, in one word, great social problems that shame the wisdom of the wise.

Now the religion of Jesus Christ is a religion of relationships. It points out the relations between God and man, and between man and his fellows, and was intended to rectify all those relations. But heretofore the Church has applied her Lord's teachings to only one side of man's life, and the other or social side of the Gospel the church has not comprehended or even seen.

When civilization was individualistic, the great problems of life were individualistic and men naturally made an individualistic interpretation of the teachings of Jesus; but with these profound changes, men have become conscious of new social conditions and new social needs and with this knowledge they have read the Gospel anew, with the result that they have discovered the social laws of Jesus which are exactly adapted to the new social conditions and cover the entire field of man's relations to his fellow. These laws rest on precisely the same sanctions and possess precisely the same binding force as the laws touching man's relations to God. And yet I venture to think that nine out of ten of our church members if asked to repeat the Great Commission would say, "Go ye into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and there they would stop as if that were the whole commission, and as if the church's only business were to make converts. But the second half of that commission is no less important than the first, and no less binding on every teacher and preacher: viz. *"Teaching them to observe all things whatsoever I have commanded you."* Jesus laid many commands on his followers, touching their social obligations; and the Christian teacher or preacher who is not teaching his hearers to observe them all, is not fulfilling his commission.

But there is taking place a mighty quickening of the Christian Church;

a profound change is in progress; a vision is appearing. Men are beginning to recognize the social mission of the church. In evidence, let me state that the "Commission on The Church and Social Service," consisting of thirty-seven men, representative of the various denominations, and of various parts of the country, a Commission appointed by The Federation of Churches formed in Philadelphia two years ago, representing thirty-two denominations and twenty million members,—that Commission authoritatively representing the churches of Christ in America, has adopted a course of social studies, which it has recommended to all the churches for study and for action during 1911. A common study is necessary to a common program, which is necessary to common action. In the regeneration of the individual, work may well be done by the individual, and more effectively than in any other way; but when it comes to social reforms, they are so vast that nothing can be accomplished by the churches unless they all move together. And this one line of activity on which there are no historic differences between the churches is precisely where we may expect the practical, and ultimately the actual, unity of the church to be realized. We can never get together on a doctrinal basis. On social lines all may join hands. Such a step would have been absolutely impossible a few years ago. Out of these social studies an important movement has sprung in a number of cities, notably in Louisville, Kentucky. They have formed there a Men's Federation which includes, *ex-officio,* all the men in all the Protestant churches, numbering about 12,000, who propose to make their city a better place to live in. What could not 12,000 Christian men, properly organized and led, accomplish in any city? Surely the church is gaining a new conception of her social mission.

Believe me, friends, in future generations history will record that in the last half of the Nineteenth Century there began a new crusade, incomparably greater and more important than that in which Europe flung herself in successive waves upon the Holy Land. Many banners are flocking to the new crusade, not to rescue the sepulchre of a dead Christ, but to rescue a vital teaching of the living Christ,—the doctrine of the Kingdom of God coming in the earth in all its fullness. In this new knight-errantry there is no search for the Holy Grail. Daily the cup of sacrifice is pressed to the lips of the knight, and daily he shares it with his Master. There is no cross emblazoned on his shield, but that cross is made manifest and radiant in a life of sacrificial service. This new crusade aims not at distant Palestine, but at the *New* Jerusalem come down from God, out of Heaven, which shall at length make all the earth a Holy Land in very truth. This is the social mission of the church, and this conception is to give to the church the inspiration which she needs for the great conflict. And her sons and daughters who have seen the vision, and who have laid themselves body and soul, time and substance on the altar of service,—the service of God in the service of man,—are the knights of the new crusade.

A MESSAGE OF GRATITUDE

"When at our annual meeting the announcement was made that The Congregational Church Building Society had voted to us a grant of $1,000, the church sang the Doxology. A prayer of thanksgiving was then offered to God for His goodness to the church. A blessing was invoked upon the donors who had made this gift possible and upon the society and its trustees. Personally I desire to express my gratitude to one and all who had to do with extending this assistance."

—*Nebraska.*

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT
Office: Congregational House, Boston, Mass.

Henry Churchill King, D.D., President; Rev. William Ewing, D.D., Missionary Secretary; Henry T. Richardson, Treasurer; Chicago Office, 153 La Salle Street, Rev. Robert W. Gammon, District Secretary; Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo., Educational Secretary for the Southwest; Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal., Educational Secretary for the Pacific Coast.

ANNUAL MEETING, APRIL 3rd.

With deep regret the Society felt obliged to decline the invitation from Chicago, and the Annual Meeting will be held in the Park Street Church, Boston, April 3rd. There will be three sessions, beginning at two o'clock with the business meeting, followed by a supper for the members of the Society, and addresses in the evening. Each contributing church is entitled to be represented by its pastor and one delegate. The meeting gives promise of unusual interest because of the cheering reports from all departments.

SUPERINTENDENT MURPHY REMAINS IN OKLAHOMA

On account of the sickness of Mr. Murphy's daughter, demanding her residence in a mild and dry climate, he has been obliged to withdraw his acceptance of the call from the Sunday-School Society for the Ohio district. Pastors and workers in Oklahoma rejoice that he is to continue with them.

OUR FOREIGNERS

Those who came to our country from other shores were at first treated with pity or indifference. When they began to come in large numbers we were alarmed. And next we inquired what must we do about it? They are our brothers. The hope for Americanizing and Christianizing our aliens is by reaching the children. Multitudes have come into our Sunday-schools, but there are increasing multitudes who are as yet unreached. The Sunday-School Society is planning larger things for helping them. Our work among the German people is a most hopeful field. In California a worker has lately been commissioned among the Armenians. French, Finlanders, Italians, Polanders and several other nationalities are asking for workers and literature. The Sunday-School Society is co-operating heartily with the societies of other denominations in trying to meet the need. This work appeals for gifts large and small. It would render a great service if some large bequests were made for this specific work.

THE EVER WIDENING NORTHWEST

Among the most urgent calls for larger service for the coming spring and summer are appeals from South Dakota, North Dakota, Montana and Idaho. These great states which have grown so rapidly in the past, give evidence of unprecedented development the coming year. Our young Sunday-schools and churches have been an untold blessing in shaping these great states.

A LIVE COUNTRY SUNDAY-SCHOOL IN OKLAHOMA

About a year ago I organized a Young People's class at one of our country churches after the idea of our up-to-date organized classes. It proved a success and through their influence a Bible class was started. Now I find the four or five classes of the school are all organized and there is a pleasant rivalry among them as to which shall be the best. Each class meets regularly for its social period some time during the month.

PIONEERS IN OKLAHOMA

The picture represents a family who regularly attend one of our Oklahoma Sunday-schools. It shows their pioneer cabin home built by the man himself when he settled on his claim. It is in the "Black Jack" country, on the treeless plains of the Northwestern part of the State. The original homes are nearly all made of sod.

This man is an enthusiastic Sunday-school worker. His family insures a good attendance. The home is far too small for the family, but we trust they may have a better one some day.

JESSE W. FOSTER,
Missionary in Oklahoma.

A GOOD FIND

I have been looking for a man and a Sunday-school during the past two years. I knew that one of our members belonging to our church in Scotland, S. D., had settled in North Dakota. It was said that somewhere between the Northern Pacific and Milwaukee Roads he made his home. Three times I endeavored to reach him, but in vain. And at last I have found him.

Some eleven or twelve families have settled around him, and on the eleventh of the month I organized them into a Sunday-school of forty-five members. I trust that out of this will grow a church in the near future.

This field may be combined with the Plevna, Montana, field, where I reported a Sunday-school a month or two ago.

I have since learned of another field not far distant, and if the good Lord is willing, I trust we shall be able to place a man here.

The work in Montana is developing and it is my hope that the history of the development of our churches in Colorado will repeat itself there.

H. SEIL.
Superintendent for German Work.

A SUBURB OF LOS ANGELES

Cieniga is a school district just outside of Los Angeles. The suburban population is rapidly moving into it. I have spent parts of two weeks visiting the fifty or more families and found about sixty children not attending any Sunday-school. I found a desire for a Sunday-school and secured the use of the public school building. It rained steadily the first Sunday and Californians are sensitive to rain. Hence we had a small attendance. It should grow to be a Sunday-school of forty or fifty members. It is needed for those living in the district, and to be ready for the rapidly increasing population which will soon fill this suburb of the great city. It is difficult to unify the interests of some of these suburbs; for denominational desires, if not to say sectarian strife, are strong. We hope to have occasional preaching by the nearest Congregational pastor, and so develop loyalty and fellowship.

H. P. CASE,
Sup't for Southern California.

A LOFTY SERVICE IN A HUMBLE PLACE

We had been sitting in the big Tremont Temple in Boston for ten days in an atmosphere of world-wide vision and hearing of the magnificent things done throughout our own land and the world for Christ's Kingdom. I think my spiritual eyesight had become adjusted to the broad and distant rather than to that near at hand. At the end of this experience, on the Sunday morning following the Council, I dropped off the train to visit and encourage a little field struggling to maintain just a glimpse of the spiritual hope in the midst of indifference and worldliness.

I came to this field with the Swedish-American Missionary, a young man preparing for the ministry. We walked a mile from the car line, until from the brow of a hill we looked down upon the little community of Gladstone, Minnesota. There lay the little town at our feet with its one hundred scattered homes, its big railway shops and roundhouses. Yonder was a brick schoolhouse with four rooms, indicating the ambition and one-time necessities of the community. Now only two rooms are used.

It took a few minutes of mental blinking to bring my vision back from the broad sweep of the general interests of Christ's Kingdom to this little specific task done in His Name.

Together we proceeded to the old meat market which had been transformed into a little chapel, neatly papered. There we met with some twenty young people and children who had come from various homes for the Sunday-school services and the word of the Gospel, which my young friend gives them each Lord's Day. We had a delightful hour together—one of those seasons when the heart is uplifted in a sense of spiritual partnership with the unseen. These children opened their hearts so frankly and beautifully to the lesson of the day that Mr. Anderson and myself felt that a little service had been rendered, a cup of cold water given in the name of the Master.

I tried to put the two things together:—the immense interests and the great visions of the Boston meeting and the little service and the loving word for so small an enterprise, and, yet, the only religious institution in the community. I fell to wondering whether our earthly vision measures off rightly the big and the little, the important and the unimportant. I had a new sense of how the whole, vast Kingdom is moved forward to the victories and triumphs of the Cross by the patient doing of such individual tasks.

It came to me, perhaps as never before, how fundamental, large and broad for Christ's Kingdom was the work of the Congregational Sunday-School Society, which has in its parish all over the country over thirteen hundred such little communities with nearly fifty thousand young people and boys and girls gathering in them each Lord's day. How would we, as a denomination, ever do without such a beautiful and far-reaching service as that, and what more blessed work is there to be engaged in than the gentle, loving service of such communities ministered to in the Lord's Name.

Such is the missionary service of our beloved Congregational Sunday-School and Publishing Society, and for such a parish it beseeches the gifts of all who love the definite in the work of Christ's Kingdom.

R. P. Herrick,
Superintendent for Minn. & So. Dak.

FOR CHILDREN'S DAY

The Sunday-School Society will issue two very attractive services, "The Children and The Flowers," and one with more familiar music, "True Patriots." "Opened Doors" and "Follow Me," which were very popular, will also be re-issued. Samples will be sent to pastors and superintendents this month.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

CONGREGATIONAL MINISTERS' SALARIES

THE figures as to salaries appearing in the last Year Book (1910) show that 4,904 churches out of a total of 5991 reported. There were 1087 churches which did not report. These were the poorer and weaker churches with the notable exception of eight which would all be classed above $3,000. Of the number reporting, 155 pay salaries of $3,000 or more. When we add the eight, we have 163 churches out of 5,991 which pay salaries of $3,000 or more. This leaves 5,828 churches paying less than $3,000. Of these 45 pay $2,500; 98, $2,000; 74, $1,800; 157, $1,500; 298, $1,200; and 412 pay $1,000. This still leaves 4,744 churches. A number of these pay salaries above $1,000 in unusual sums such as $2,750, $2,400, $2,250, $1,900, $1,700, $1,600, $1,400 and $1,100. But when you count all these there are still left about 4,000 Congregational churches paying salaries below $1,000. What can the average of these be? Let anyone take the Year Book and run through the salary column of any state outside of New England or even in New England and it will become evident that the average salaries paid by 4,000 of our churches cannot be much above $600, possibly not that much. With this condition of affairs Ministerial Relief is a necessity and deserves far better treatment from our denomination than it is receiving.

This is one of the facts which calls for "Greater Things for Ministerial Relief." This last phrase is the watchword for the cause for 1911. The Woman's Unions will make this phase of the work the topic for the September meetings. As are the salaries so are the provisions for the period of old age and incapacity. The average annual pension from 1907 to 1910 was $132.00. This is relatively about the ratio of the salaries. Both are insufficient. Yet they are vastly better than nothing. They can be made larger. They must be made larger. This is one of our goals, ever before our eyes to stimulate our zeal, as we press on in the endeavor for larger things.

THE QUARTERLY PAYMENTS

On April 1st the payment for the second quarter of 1911 will be paid. At this writing we fear that it will be necessary to borrow at least $3,000. to meet these payments. We can not ask those to whom we have promised, who are depending upon that promise, and who would suffer extremely if we should fail them, to wait. Yet to borrow adds to the expenses of this Board. The uncertainty and variableness of the receipts keep those who have this important and tender service in charge in a constant state of anxiety. A large endowment is imperatively needed.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. B. W. Firman, 6505 Augusta Street, Oak Park, Ill.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Corresponding Secretary, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Editorial Secretary, Mrs. W. H. Nugent, 138 High Street, Newburyport, Mass.

TOPIC FOR MAY, 1911

THE BLACKEST BLACK BELT—A. M. A.

There are people who do not appreciate the possibilities of a missionary program, just as there used to be those, now long gone or having since undergone a change of mind, who underestimated the qualities of a true missionary. Just as we have come to recognize that the person qualified to be a missionary must excel his fellows in quality of wit and work as well as of spirit so we need to revise our ideas of a well rounded missionary program. Emotion, touching appeals, generalization all have had and will have their place, but unless these are fittingly set in intelligent comprehension of all that relates to the subject, they will shortly, in these thinking times, lose their practical results. Missionaries have had to be explorers, artisans, government advisers, political economists and many other things; and by the same analagy, missionary programs must involve scholarly studies of geography, civilization, history, ethnology, economic conditions, industries and much else.

Truly what other type of program is so dependent upon well oiled mental machinery as mission studies!

Perhaps some such reflection as the above will prove a helpful introduction by the leader of the May meeting. It will solicit the required attention which is essential to the program which follows.

Every one has some general idea of the A. M. A. work for the Negro and some of his more picturesque conditions, but the printed matter available for this program is, at least in part, quite new and authoritative and full of fresh characterizations of certain situations in the South.

The program which follows is more peculiarly a developed idea, a rounded whole than some of our others are. By this we mean that each part is not distinct, but serves to introduce the next and develop a whole. Therefore its success depends to a very important extent upon having the outline before the hearers before anything else proceeds. Many churches have a Sunday bulletin. If possible get the various topics printed therein and distributed before the meeting. A big blackboard is absolutely necessary to most effective meetings. The program should appear there if nowhere else, and its various parts be rehearsed at the opening of the hour. Then the audience will follow the speakers with expectancy and comprehension of what they are expected to get from the study.

1—"The Cream and Sugar Bowl of the Continent."

2—Whose Is It by Native Fitness to Possess?

3—Who Actually Eats the Sweet at Present?

4—Coming to His Rights.

5—The Might of Right.

"1"

After locating this region which comprises the states of Mississippi, Louisiana and Arkansas, according to common and physical geography, let the speaker give a fittingly enthusiastic account of the resources of this region without any mention whatsoever of whether they have been properly improved and without reference to who or what comprise the population. Simply recount the natural resources and the wonderful possibilities therefrom. Use

Dr. Douglass' booklet "The Blackest Black Belt" so far as it applies to the subject.

"2"

Let the speaker for this topic describe the population of this region, "the pre-eminently Negro region of America." Explain the Negro's native fitness to possess this land and establish his right to the fruits of his labors there. Use "The Blackest Black Belt," by Douglass.

"3"

Describe the system of land tenure, how little the old slavery methods have really in actual practice been revised here, how every step in the development of this region depends upon the Negro and how some one else profits thereby. Explain and refute what the writer Stone has stated about this system. Use "The Blackest Black Belt," by Douglass, so far as it applies.

"4"

Here is opportunity for a splendid exposition of how with wrong still on the throne, "standeth God within the shadow. Keeping watch above His own." Explain how the Negro is surely and steadily coming into his inheritance of not only material rights, but of that which the Hampton Valedictorian last year called the "Inheritance of Personality." No one leaflet will present this subject fully. A thoughtful writer can, however, find abundance of fact and ideas in the following: "New Factors in the American Race Problems." by Sec. Cooper; "The Address of Pres. Northrop, 1910"; "Vision of the South," Allen; and "Blackest Black Belt," Douglass. This paper should explain the system of uplift which the A. M. A. has developed and should give as lengthy an account as possible of at least one of the institutions mentioned by Douglass.

"5"

This part should be for driving home the great principle involved in the whole program. Do it through the "Eye Gate," either on the blackboard or on memento cards, each one filling in matter for himself under the chief headings as marked on the cards or the blackboard. The reference to Montana serves the purpose of review of the March topic and a telling object lesson of contrast with Mississippi.

MONTANA.	MISSISSIPPI
THE MIGHTY	THE UNIMPROVED
Where Men Work	Where Men Are Worked
Homesteads	Peonage.
Every man his "chance"	Coercion.
Vigorous manhood	Inferiority.
Growth	Retarded Civilization.
Strength for the Nation	A National "Problem."

The American Missionary Association, 287 Fourth Avenue, New York, will furnish free all material needed.

EXCHANGE DEPARTMENT

The treasurer of the Minnesota W. H. M. U., at our request, has written a full description of their method of meeting a certain difficulty which arose under the Apportionment Plan. We print here a hint of it and will gladly give further information by mail. Upon receipt of money from any organization of the church the Minnesota treasurer sends a perforated post card. Only one-half should bear the government imprint. One-half bears a receipt which should be kept by the organization remitting the money. The other half is marked, "Please hand this to your church benevolence treasurer." The cards read as follows, respectively:

"Please accept our thanks for..... dollars received from.....by ..... divided by the Union. designated by the sender } as follows:"

After which follows the usual list of national societies and spaces also for "Thank-offering," "specials," or "undesignated."

The other half of the card which is marked for the church treasurer reads thus:

"The Minn. W. H. M. U. has received from { Woman's Miss. So. $..... Sunday School $..... Christian Endeavor $..... } which, under the Apportionment Plan, may be counted on the apportionment of your church.

Signed,.....
Treas. W. H. M. U."

Minnesota is about to adopt a young woman now training in the Schauffler School. She is expected at the annual meeting in April, and Minnesota will support her as their representative in active missionary work.

Minnesota also has a "Baby Committee." They are not satisfied with merely paying the meager salaries of their missionaries, but desire some special methods of expressing their appreciation of these missionaries. In a short time the Union's Executive Board expects to ask the privilege of providing the new babies in their missionaries' families with their first clothes.

ACKNOWLEDGMENTS OF RECEIPTS

Congregational Home Missionary Society

Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N. Y.

February, 1911

MAINE—$159.76.

Alfred: C. E., 3. **Bath:** Winter St., 117.76; A. L. P., 10; A Friend, 20. **Hallowell:** H. A. B., 2. **Portland:** Woodfords, 1; J. W. S., 5; I. P. W., 1.

NEW HAMPSHIRE—$800.60.

New Hampshire Home Missionary Society, A. B. Cross, Treasurer, 527.69.

Ackworth: E. C. D., 1.50. **Dover:** E. A. B., 5. **East Wolfeboro:** M. E. G., 2. **Exeter:** L. E. D., 50. **Francestown:** 24.65; A Friend, 12.50. **Laconia:** G. S. B., 2. **Littleton:** 127.26. **Manchester:** W. G. E., 5. **Newport:** 40. **North Hampton:** E. H. D., 1. **Portsmouth:** E. M. H., 2.

VERMONT—$346.24.

Vermont Domestic Missionary Society, Rev. J. T. Ritchie, Treasurer, 185.24.

Brattleboro: G. H. C., 2. **Burlington:** M. K. E., 25. **East Hardwick:** 11. **Newbury:** H. E. K., 35. **Orwell:** B. F. M., 2. **St. Johnsbury:** South, 50. **West Rutland:** 16; F. A. M., 20.

MASSACHUSETTS—$1,092.25.

Andover: South, 10. **Auburndale:** J. W. M., 2. **Baldwinsville:** First, 2.50. **Bedford:** E. M. D., 2. **Cambridge:** R. L. S., 10. **Fairhaven:** First, 26.30. **Gardner:** A. G. H., 1. **Gloucester:** Trinity, 20. **Hadley:** A Friend, 25. **Holbrook:** Winthrop, 50. **Lawrence:** Trinity, 72.66; South, 21.80. **Lancaster:** E. C. P., 1. **Leominster:** Ortho, 137.03; F. J. L., 5; F. A. W., 15. **Lexington:** J. E. J., 2. **Lowell:** W. L. D., 5; J. E. W., 1. **Malden:** M. L. T., 10. **Monson:** G. E. F., 10; E. J C, 5. **Natick:** 5; A. A. P., 1.50. **North Amherst:** J. S., 2. **North Hadley:** Second, 30. **Reading:** F. B., 5. **Roxbury:** M. M. T., 50. **Salem:** W. K. B., 5. **Saundersville:** M. E. F., 10. **South Dennis:** J. C. L., 5. **South Framingham:** F. J. S., 10; L. A. E., 5. **South Weymouth:** A. B. R., 1. **Springfield:** A. B., 1; A Friend, 1; A. S. H. T., 40. **Southampton:** 33. **Stockbridge:** C. P. W., 1.50. **Sudbury:** L. S. C., 25. **Swampscott:** R. B. S., 1. **Wellesley Hills:** First, 12.96. **West Brookfield:** C. M. B., 1. **Westfield:** J. A. B. G., 25. **Williamsburg:** 50. **Worcester:** Piedmont, 5.

Wom. H. M. Assoc., Miss E. A. Smith, Asst. Treasurer, 332.

Fairhaven: Estate of J. F. Damon, 60.60. **Fitchburg:** Estate of A. M. Damon, 700; Estate of M. Johnson, 1,204.43. **Greenwich:** Estate of A. M. Mead, 4. **Seekonk:** Estate of A. E. Shorey, 7.89.

RHODE ISLAND—$53.50.

Rhode Island Home Missionary Society, F. R. Fuller, Treasurer, 31.

Central Falls: P. D., 5. **Glenwood Station:** S. J. G., 50c. **Newport:** E. F. S., 2. **Providence:** E. B., 5; J. W. A., 5; J. M. L., 5.

CONNECTICUT—$2,460.74.

Missionary Society of Conn., Rev. J. S. Ives, 1,752.51.

Andover: M. E. H., 15. **Deep River:** First, 27.75. **Ellington:** E. S. D., 1. **Enfield:** First, Lad. Benev. Soc., 25. **Farmington:** R. P. K., 10; M. M. P., 20. **Glastonbury:** First, 13. **Hampton:** 3.30. **Hartford:** A. H. A., 3; Mr. and Mrs. O. B. C., 20; A. M. M., 40. **Manchester:** J. E. G., 4. **New Britain:** South, 15. **New Haven:** S. A. D., 5. **Newington:** A. W. B., 10. **New London:** Second S. S., 51c.; C. W. N., 2.50. **Old Lyme:** First, 10. **Salisbury:** 17.10. **Sherman:** W. B. H., 15. **Stony Creek:** M. K. N., 4.50. **Thompson:** S. S. E., 5. **Westport:** J. D. B., 1. **Wethersfield:** First, 219.47. **Windham:** First, 24.61. **Windsor:** 50. **Windsor Locks:** E. C. C., 10. **Woodstock:** First, 16.49.

Wom. H. M. Union, Mrs. J. B. Thomson, Treasurer: **Danielson:** Lad. Soc., 25; **Hartford:** First, Lad. Soc., 15; Y. W. Club, 25. **Middletown:** First, Lad. Soc., 50. **Trumbull:** H. M. Soc., 5. Total, $120.

NEW YORK—$1,134.04.

N. Y. H. M. Soc., C. W. Shelton, D. D., Treasurer, 38.58.

Albany: A Friend, 1. **Angola:** A. H. A., 5. **Aquebogue:** 7. **Bridgewater:** 13.02. **Brooklyn:** Central, 50. **Buffalo:** W. W. H., 5. **Churchville:** 17. **Flushing:** First, 7.50. **Geneva:** C. A. L., 10. **Jamestown:** First, 189; C. G. F., 1. **New Lebanon:** M. M., 2. **New York City:** Christ, 22.15; Broadway Tabernacle, C. E., 25; M. E. D., 25; L. F., 50; H. C. H., 25; A Friend, 100; Little Morris's Birthday Gift, "In Memoriam," 2. **Owego:** 5. **Syracuse:** Good Will, 50.15. **Walton:** S. S., 46.15. **Wantagh:** 8.15. **Winthrop:** 10..

Woman's H. M. Union, Mrs. J. J. Pearsall, Treasurer.

Binghamton: East Side, W. M. S., 5. **Brooklyn:** Bushwick Ave. L. A., 50; Puritan S. S., 14; Willoughby Ave. S. S., 6.61. **Buffalo:** Pilgrim First, W. G., 25; S. S., 1.36. **Camden:** W. H. M. S., 40. **Elbridge:** 13.65. **Flushing:** S. S., 33.05. **Groton City:** W. M. S., 10. **Homer:** Aux., 50. **Middletown:** First, 50. **New Haven:** Aux., 2. **New York City:** Broadway Tab., S. W. W., 44. **Norwich:** S. S., 5. **Riverhead:** Sound Ave. S. S., 24.27. **Wading River:** 20.40. **Warsaw:** Wom. Un., 25. Total, 419.34.

NEW JERSEY—$628.21.

East Orange: First, 73.21; C. L. B., 5; J. A. H., 10. **Egg Harbor City:** Emanuel, 10. **Glen Ridge:** Men's League, 505. **Montclair:** C. L. S., 25.

PENNSYLVANIA—$122.60.

Received by A. E. Ricker: **Coaldale:** Second S. S., 5. **Wilkes-Barre:** Second, 10. Total, 15.

Braddock: First S. S., 2.. **East Smithfield:** 8.50. **Edwardsville:** Welsh, 30. **Pittsburg:** First, 25.10.

Woman's Missionary Union, Mrs. D. Howells, Treasurer.

Kane: W. M. Soc., 10. **Philadelphia:** Park Wom. Soc., 12. **Williamsport:** Wom. Soc., 20. Total, 42.

DELAWARE—$1.00.

Woodside: A. E. W., 1.

MARYLAND—$10.00.

Frostburg: 10.

DISTRICT OF COLUMBIA—$20.00.

Washington: E. S. H., 10; D. R. W., 10.

VIRGINIA—$7.00.

Herndon: 7.

GEORGIA—$32.75.

Dawsonville: Holly Creek, 1. **Fredonia:** 25. **Ft. Valley:** 4; M. F. B., 1.25. **La Grange:** First, 1.50.

ALABAMA—$1.00.
Bascom: 1.

MISSISSIPPI—$4.00.
Meriden: Lad. Miss. Soc., 4.

LOUISIANA—$1.50.
Vinton: 1.50.

FLORIDA—$89.00.
Key West: First, 40. **Orange City:** First, 43. **Orlando:** F. B., 1. **Tarpon Springs:** W. H. B., 5.

TEXAS—$84.55.
Received by Rev. J. B. Gonzales, Port Arthur, 35.
Dallas: Central, 40; Witness, 5. **Pruett:** 2.50. **Raineys Chapel:** 2.05.

OKLAHOMA—$41.75.
Alva: 11.50. **Doby Springs:** 3.50. **Gage:** 5.25. **Hillsdale:** 18. **Willow Creek:** 3.50.

NEW MEXICO—$6.00.
Albuquerque: S. S., 6.

ARIZONA—$5.50.
Received by Rev. J. H. Heald, Prescott, 1.
Tombstone: First, 4.50.

OHIO—$105.28.
Cong. Conf., J. G. Fraser, Treasurer, 93.78.
Conneaut: L. M. B., 5. **Mt. Vernon:** M. S. C., 1. **New London:** D. B. F., 50c. **Oberlin:** L. C. W., 5.

ILLINOIS—$12.00.
Alton: I. D. G., 1. **Chicago:** J. B. V., 5. **Manteno:** E. W. H., 1. **Payson:** 5.

MISSOURI—$5.00.
Brookfield: E. W. W., 5.

MICHIGAN—$114.19.
Michigan Cong. Conf., 104.19.
St. Clair: M. M., 10.

WISCONSIN—$93.25.
Wis. Cong. Assoc., L. L., Olds, Treasurer, 66.69.
Ashland: H. G. R., 2. **Ekdall:** Swedes, 2.10. **Footville:** E. G., 10. **Grantsburg:** Swed. Miss., 2.35. **Milwaukee:** Swedes, 3. **Polar:** Ger., 5. **Wood Lake:** Swedes, 2.11.

IOWA—$222.06.
Iowa Home Missionary Society, A. D. Merrill, Treasurer, 211.06.
Cedar Falls: R. L., 10. **New Hampton:** J. H. P., 1.

MINNESOTA—$224.73.
Minnesota Cong. Home Missionary Society, Rev. G. R. Merrill, Secretary, 90.73.
Mazeppa: O. A. F., 10. **Minneapolis:** F. W. L., 100. **New Ulm:** 8. **Owatonna:** First, 15. **Waseca:** G. W. C., 1.

KANSAS—$1.00.
Herington: Ger. Luth., 50c. **Sedgwick:** N. D. G., 50c.

NEBRASKA—$10.60.
Crete: E. F. S., 10.10. **Seward:** M. T. P., 50c.

NORTH DAKOTA—$56.67.
Received by Rev. E. H. Stickney: **Fargo:** First, 5. **Mayville:** 21; S. S., 8.10. Total, 34.10.
Coulee: 1.15. **Emerson:** 1.33. **Harvey:** American, 1.51. **Lignite Foothills:** 4.03. **Manning:** 5.90. **Nekoma:** F. E. S., 3. **Plaza:** 1.70. **Richardton:** 1.18. **Williston:** 2.06. **Woburn:** 73c.

SOUTH DAKOTA—$201.95.
Received by Rev. W. H. Thrall:
Alcester: 4.91. **Armour:** 11. **Ashton:** 7. **Badger:** 10.. **Bon Homme:** Prim. S. S. Class, 1. **Canton:** J. R. H., 5; J. N., 5. **Deadwood:** 5. **Drakola:** 8.75. **Gothland:** 1.75. **Hetland:** 14.70. **Highmore:** 10.05. **Lebanon:** 3. **Logan:** 14.60. **Milbank:** C. E., 10. **Springfield,** 10; C. E., 12.22. **Watertown:** 45. Total, 178.98.
Anina: 4. **Dewey:** 1.50. **Gothland:** Ger., 1.75. **Lane:** 4.
W. H. M. Un., Mrs. A. Loomis, Treasurer, 11.72.

COLORADO—$776.50.
Cong. H. M. Soc., A. D. Moss, Treasurer:
Boulder: First, 184.12. **Buena Vista:** 10. **Colorado Springs:** First, 221.99. **Denver:** First, 6; C. E., 25; Fourth Ave., 10.05; South Broadway, 8. **Eaton:** 103.71. **Henderson:** Ch. and S. S., 13.35. **Lafayette:** 2. **Longmont:** First, 81.16. **Pueblo.** First, 18. **Minnequa:** 5. **Silverton:** 27.80; S. S., 5. Total, 721.18. Less expenses, 1.18. Total, 720.
Henderson: 26.50.
Woman's H. M. Union, Mrs. C. Rogers, Treasurer: **Eaton:** Wom. Soc., 30.

WYOMING—$284.81.
Received by Rev. W. B. D. Gray:
Aladdin: Miss., 1.50. **Barnum:** Miss., 4. **Big Horn:** 3.64. **Big Piney:** 12.11. **Boulder:** 1.74. **Buffalo:** 7.59. **Cheyenne:** 124.08. **Cottonwood:** Miss., 5.42. **Daniel:** Miss., 1. **Dayton:** 1.45. **Douglas:** 14.38. **Eden:** 1.13. **Farrall:** 1.75 . **Glendo:** 1.80. **Green River:** 10.80. **Lusk:** 25.50. **Pinedale:** 3. **Rock Springs:** 1.56. **Sheridan:** 14.70. **Shoshoni:** 7.76. **South Pass:** 2.40. **Superior:** 2. **Van Tassel:** 4.83. **Wheatland:** 29.17. **Worland:** 1.50. Total, 284.81.

MONTANA—$33.27.
Columbus: 2.27. **Froid:** L. H. B., 15. **Laurel:** Ger. Reformed, 2. **Roundup:** 6. **Wibaux:** 8.

IDAHO—$34.00.
Challis: Wom. H. M. Soc., 30. **Pocatello:** 54.

ERRATUM.

Meadows, Ida. ack. in Jan. receipts 75, should have read $25.

OREGON—$608.07.
Received by D. D. Clarke, Treas. Ore. H. Miss. Soc..
Eugene: 57.40. **Forest Grove:** 92.19; D. S., 8.10. **Hillside:** 25.31. **Pendleton:** 10. **Portland:** First, 130; Sunnyside, 30. **Salem:** First, 136. Total, 489.
Clackamas: 1. **Oregon City:** First, 19.40. **Portland:** Special, 91.67. **Salem:** Central, 7.

CALIFORNIA, NORTH—$53.88.
Fresno: Ger. Krenz, 11; Ger. Zion, 6.13. **Lodi:** Ger., 4.60. **Oleander:** Ger. Immanuel, 5.15. **Sanger:** Ger. Salem, 2. **San Jose:** L. M. F., 25.

CALIFORNIA, SOUTH—$1.26.
Willow Brook: 1.26.

WASHINGTON—$2.00.
Aberdeen: Swedes, 2.

SUMMARY.

Contributions	9,942.51
Interest	843.50
Literature	19.24
Total	$10,805.25

STATE SOCIETY RECEIPTS

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.
Alvin B. Cross, Treasurer, Concord.

Receipts for February, 1911.

Andover: 5. **East Andover:** 13.45. **Newington:** 6.75. **Pembroke:** 6.11. **Pike:** Bethany S. S., 2. Total, 34.31.

MASSACHUSETTS HOME MISSIONARY SOCIETY.
Receipts in February, 1911.

Bedford: 26.50. **Bennett Fund,** Income of, 30. **Boston:** Roxbury, Immanuel—Walnut Ave., 5. **Brimbecom Fund,** Income of, 20. **Chesterfield:** 13. **Dunstable:** 36.24. **Eastbridgewater:** Union, 32. **Everett:** Courtland St., 1.30; C. E., 2; S. S., 14c. **Fall River:** French, 3.25. **Fitchburg:** Finn, 6.75; German, 9. **West Gloucester:** 7; C. E., 5; Junior C. E., 1; Lad. Aid, 2. **Gregory Fund,** Income of, 50. **Haverhill:** Armenian, 25. **Leverett:** 1st, 12.69. **Lincoln:** 1st, 25. **Lowell:** Estate of (not known), 92.90.

Lynn: 1st, 20. **Maynard:** Finn, 3.85. **Melrose:** Ortho., 52.84. **Merrimac:** 1st, 20.29. **Millville:** Scand. Free, 3. **Northbridge:** Whitinsville, E. C. a Day Band, 18. **Quincy:** Finn, 6.53. **Reed Fund,** Income of, 60. **Rockport:** Pigeon Cove, 5. **Salem:** Crombie St., 36.25. **Sharon:** 32.60. **Sisters Fund,** Income of, 3.75. **Somerville:** Highland, 7.25. **Southbridge:** Globe Village, Evang. Free, 10.55. **Spencer,** 1st, 100. **Warren:** 1st, S. S., 10. **Washington, D. C.:** Estate of John L. Ewell, 990. **Westhampton:** 30. **Weymouth and Braintree:** Union, 18.76. **Whiting Fund,** Income of, 39. **Whitin Fund,** Income of, 40.50. **Whitman:** 1st, C. E., 10. **Whitney Fund,** Income of, 90. **Williamsburg:** Haydenville, 3.75. **Willis Fund,** Income of, 8.50. **Woburn,** Scand., 7.09; Designated for salary of S. P. Cook. **Berkshire County:** 200; Designated for salary of W. S. Anderson. **Franklin County:** 24.77.

SUMMARY.

Regular (does not include legacies and income)	$608.63
Designated for salary of S. P. Cook	200.00
Designated for salary of W. S. Anderson	24.77
	$833.40

THE MISSIONARY SOCIETY OF CONNECTICUT.

Joel S. Ives, Treasurer, Hartford.

Receipts for February, 1911.

Bristol: 32. **Danielson:** 39.98. **East Hampton:** 10.01. **East Haven:** 5. **Enfield:** 17. **Ivoryton:** 20. **Kent:** 19.84. **Killingworth:** 3.72. **Litchfield:** 20.45. **Long Ridge:** 6. **Mansfield:** Second, 5. **New Britain:** First, 29.93. **North Guilford:** 35. **North Woodbury:** 10. **Norwich:** First, 34.72. **Somers:** 12.95. **Somersville:** 17.62. **Torringford:** 7. **Waterbury:** Swedish, 2. **Westport:** 11.94. **Winsted:** First, 8.92. **Wolcott:** 17.50. **New Haven:** Cong'l Union, 50; W. C. H. M. U., 50. Undesignated, 319.13. Special, 147.45.

NEW YORK HOME MISSIONARY SOCIETY.

Charles W. Shelton, D.D., Treasurer, New York

Receipts in February, 1911.

Binghamton: First, 36.45. **Brooklyn:** Lewis Ave., 159.45; South, 200; United, Special, 100; Miss N. R. Nelson, special, 50. **Chenango Forks:** 3.25. **Cortland:** Special, H. E. Ranney, 100. **Crown Point:** 5.27. **Dunton:** 22.15. **Gloversville:** 182.77. **Homer:** 8.15; E. G. Ranney, special, 50. **Lockport:** 1st, special for Pilgrim Church, Niagara Falls, 46.80. **New Haven:** Special, 100. **Patchogue:** 1st, special, 50. **Riverhead:** Mrs. M. P. Buckley: 5. **Roscoe:** 5. **Rushville:** 3. **Saratoga Springs:** New England, 36. **Syracuse:** Good Will, 5. **Troy:** Armenian, 6.07. **Tuckahoe:** 24. **Warsaw:** 13.19. W. H. M. U., 100.05. Total: $1,311.60.

CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

Receipts for February, 1911.

Akron: First, p. 1.50. **Ashtabula:** First, 50. **Austinburg:** 9.11. **Bellevue:** 35.50. **Brecksville:** 14. **Chester:** 2. **Cincinnati:** North Fairmount, 3. **Cleveland:** Bethlehem: W., 5; Boh. C. E., 5; Cyril, S. S., 2; Mizpah, 1. **Eagleville:** 5. **Marietta:** First, p. 500.00. **Mesopotamia:** 4. **North Madison:** 3. **Oak Hill:** 10. **Sandusky:** 4.42. **Sherodsville:** Exp., 7. **Springfield:** Lagonda, 6; W., 5. **Twinsburg:** 9.32. Total, $681.85.

Debt Specials. Painsville: 25, p. 1. Total, $26.

From the **Ohio Woman's Home Missionary Union:** Mrs. Geo. B. Brown, Treas. **Bellevue:** L. G., 4.50. **Burton:** W. M. S., 3.60. **Cleveland:** Collinwood, W. A., 5.40; Mizpah, W. M. S., 5; Pilgrim, W. A., 25.52; S. S., 3.60. **Conneaut:** W. M. S., 1.80; S. S., 10. **East Cleveland:** Calvary, W. A., 9. **Huntington, W. Va.:** W. M. S., 9. **Lima:** C. E., 1. **Marietta:** Oak Grove, W. M. S., 3.24. **Medina:** W. M. S., 7.20. **Mt. Vernon:** W. M. S., 3.60. **Newton Falls:** W. M. S., 5.40. **North Fairfield:** W. M. S., 2.16. **Rockport:** W. M. S., 5. **Toledo:** Second, J. M. C., 3.60. **Wellington:** W. A., 5.40. Total, $114.02.

DONATIONS OF CLOTHING, Etc.

Reported at the National Office in February, 1911.

Bonne Terre, Mo.: First Ch., W. H. M. S., 1 bbl., $52.80. **Brooklyn, N. Y.:** South Ch., 1 box, $231.30; Ch. of the Pilgrims, Guild of Service, 3 bbls. **Columbus, O.:** Plymouth Ch., W. M. S., box & bbls., $70.75. **Guilford, Ct.:** Third Ch., box & bbl., $60. **Jamestown, N. Y.:** First Ch., W. H. U., box & bbl., $250. **Middletown, Ct.:** First Ch., L. H. M. S., 1 bbl., $60. **New Haven, Ct.:** United Ch., L. A. S., 4 bbls., $252.21. **New York City:** B'way Tab., Soc. for Women's Work, 3 trunks, 450.96. **Norwich, Ct.:** Park Ch., W. H. M. S., 2 boxes, $140. **Orange, N. J.:** Orange Val. Ch., 2 boxes. **Plainfield, N. J.:** W. A., 1 box, $195.25. **St. Louis, Mo.:** First Ch., L. A. S., 2 bbls., $155. **Torrington, Ct.:** L. S. S., 1 box, $88.8¢ **Wallingford, Ct.:** L. B. S., box & bbl., $65.98. Total, $2,073.11.

The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for February, 1911

The Daniel Hand Educational Fund for Colored People

Income for February	6,355.69
Previously acknowledged	$21,347.44
	$27,703.13

Current Receipts

EASTERN DISTRICT.

MAINE—$159.65.

Bangor: Forest Ave. Ch., 3; Forest Ave., S. S. Lincoln Mem., 2.25; Hammond Street Ch., 82.55. **Bristol:** S. S. Lincoln Mem., 3.85. **East Baldwin:** S. S., Lincoln Mem., 2; Ladies of Ch., 2. **Gorham:** "A Friend" for Talladega College, 30; Missionary Soc., for Freight to Saluda, N. C., 1.50. **Monson:** S. S., Lincoln Mem., 1.25. **Norway:** W. M. Soc., for Freight to Saluda, N. C., 2.50. **Phippsburg:** Ch., 3.70.

Portland: L. M. Soc., Bbl. goods for Saluda, N. C. **South Berwick:** S. S., Lincoln Mem., 5.75. **Woodfords:** Miss Cobb's S. S. Class, for Saluda, N. C., 10. **Woodfords:** S. S., Bbl. goods for Marion, Ala. **Yarmouth:** S. S., Lincoln Mem., 3.

Woman's Home Missionary Union of Maine. Mrs. C. E. Leach, Treasurer.

Bremen: W. M. S., 1.50. **Portland:** High St., "Children of the Covenant," 2.80. Interest on Page Legacy, 2. Total, ..6.30.

NEW HAMPSHIRE—$283.32.

Alton: S. S., Lincoln Mem., 85c. **Bath:** Ch., 7.25. **Bennington:** S. S., Lincoln Mem., 10. C. E., for Blanche Kellogg Institute, 5. **Derry:** Central Ch., S. S., Lincoln Mem., 10.15. **Durham:** Missionary Soc., bbl. goods, for Saluda, N. C. **East Alstead:** S. S., 1.58. **East Barrington:** S. S., Lincoln Mem., 1.50. **Epping:** "Two Friends," 10. **Farmington:** Ch., 12.20. **Hampton:** Ch., for S. A. Fisk U., 25. **Littleton:** Ch., 102.91. **Mt. Vernon:** S. S., Lincoln Mem., 4. **Newport:** Ch., 18. **North Conway:** Ch., 1.67. **North Hampton:** Ch., 5.20. **North Weare:** S. S., Lincoln Mem., 3.51. **Portsmouth:** North Ch., H. M. Soc., 25; Rogers Mission Band in North Ch., 10; "Three Friends," in North Ch., 15, for S. A. at Fisk U.; North Ch. Home Missionary Soc., for Saluda, N. C., 5. **Wilton:** Second Ch. S. S., Lincoln Mem., 4.50.

New Hampshire Female Cent Institution and Home Missionary Union. Miss Annie A. McFarland, Treasurer.

Guild: Jr. C. E., for S. A., Marion, Ala., 2. **Newport:** Lamplighters, for S. A., Marion, Ala., 3. Total, $5.

VERMONT—$398.18.

(Donations, $358.87; Legacies, $39.31.)

Bellows Falls: Flower Mission Circle, package goods for Moorhead, Miss. **Brattleboro:** J. N. B., for Troy, N. C., 5. **Burlington:** College Street Ch., W. U., for Stone Hall, Talladega College, 10. **East Fairfield:** S. S., Lincoln Mem., 1.08. **Hinesburg:** Ch., 13. **Irasburg:** S. S., Lincoln Mem., 2. **Jamaica:** Ch., 10. Ludlow: S. S., Lincoln Mem., 24.44. **Lyndon:** Buds of Promise Mission Circle, Lincoln Mem., for Grand View, Tenn., 2.29. **Manchester:** Ch., 12.19. **Marlboro:** Ch., 7. **Montgomery Centre:** S. S., 1.55. **Montpelier:** Bethany Ch., 15. **Newbury:** First Ch., 52.50. **North Bennington:** S. S., Lincoln Mem., 5.25. **Rochester:** Ch., Lincoln Mem., 1.16. **St. Johnsbury:** North S. S., Lincoln Mem., 5. **South Hero & Grand Isle:** Ch., 15.50. **Springfield:** Ch., 12.11; S. S., 19.61; Rev. R. A. B., 14.50. **Strafford:** Ch., 11. **West Charleston:** "Sunshine Band," goods for Moorhead, Miss.

Woman's Home Missionary Union of Vermont. Mrs. Charles H. Thompson, Treasurer.

Barton: Primary S. S., for Scholarships, 2.35. **Burlington:** First Ch., W. Assoc., 20. **Cambridge:** Jr. C. E. Soc., for Scholarships, 3.75. **Cornwall:** Prim. S. S., for Scholarships, 5. **Enosburg:** Primary S. S., for Scholarships, 3.96. **Hinesburg:** J. M. S., 5. Interest on Miss Martin's Legacy, 30. **Jamaica:** W. H. M. S., for Grand View, Tenn., 5. **Jericho:** Second Ch., W. H. M. S., for McIntosh, Ga., 10.50. **Norwich:** W. H. M. S., for Grand View, Tenn., 4.50. **St. Johnsbury:** North Ch., S. S., Infant and Primary Depts., for Scholarships, 8.63; North Ch., Woman's Assoc., for McIntosh, Ga., 15. **Winooski:** J. M. Club, for Scholarships, 5. Total, $118.69.

Legacy.

Derby: Eliza A. McPherson, by L. P. Jenne, Exec., 39.31.

MASSACHUSETTS—$3,670.21.

(Donations, $3,268.74; Legacy, $401.47.)

Andover: H. M. W., for Farm Dept., Cappahosic, Va., 10. **Beachmont:** Trinity Ch., 9.72; S. S., 5.50. **Billerica:** S. S., Lincoln Mem., 5.50; Ladies Soc., bbl. goods, for Moorhead, Miss. **Boston:** Old South Ch., 955.04; Allston, Aux. in Cong. Ch., for Cotton Valley, Ala., 3; Charlestown, Mrs. M. E. F., package goods, for Moorhead, Miss.; Neponset, Trinity S. S., Lincoln Mem., 8.94. **Brighton:** Mrs. and Miss T., Lincoln Mem., 2. **Bradford:** Ch., 23.84. **Brockton:** Wendell Ave. S. S., Lincoln Mem., 5.23. **Brookline:** Leyden Church, 339.68. **Byfield:** Ch., 5.60. **Canton:** S. S., Lincoln Mem., 10.80. **Chester:** First Ch., S. S., Lincoln Mem., 1.75. **Chesterfield:** Ch., 13. **Clinton:** Pro Christo Soc., bbl. goods for Saluda, N. C. **Cohasset:** Second S. S., 5. **Dalton:** Miss. C. C. for Talladega Col., 50; Z. C., for Tougaloo U., 200. **East Douglas:** Second Ch., C. E. Soc., 5. **Easton Centre:** S. S., 5.86. **Erving:** S. S., Lincoln Mem., 50c. **Fairhaven:** First Ch., 14. **Feeding Hills:** S. S., Lincoln Mem., 3.65. **Fitchburg:** C. C. Ch. S. S., 16.50; C. C. Ch. S. S., for Indian M., 17.37; "A Friend," 5. **Globe Village:** Ch., 10.55. **Grafton:** S. S., Lincoln Mem., 3.50. **Granby:** S. S., Lincoln Mem., 6. **Granville Centre:** First Ch., 2. **Hampden:** Ch., 13.50. **Holland:** S. S., Lincoln Mem., 2.22. **Holyoke:** First Ch., 78.40; Second Ch., Ladies' Benevolent Soc. for Building Fund, Grand View, Tenn., 15; for Room in Dormitory, Grand View, Tenn., 15; E. N. W. for Farm Dept., Cappahosic, Va., 1. **Hudson:** Ch., 5.60; Individuals in Ch., 20. **Hyde Park:** "A Friend in First Ch.," 10. **Lawrence:** South Ch., 16.35; Trinity Ch., 51.90. **Littleton:** Orthodox Ch., 9.28. **Longmeadow:** First Ch., 60.31. **Lowell:** Kirk St. S. S., Lincoln Mem., add'l, 25c; Pawtucket S. S., Lincoln Mem., 12.15. **Lunenburg:** Ch., 5.85. **Marshfield Heights:** Whatsoever Circle for Hillsboro, N. C., 1.50. **Mattapoisett:** Ch., 10; S. S., Lincoln Mem., 4.04. **Maynard:** Ch., 17.40. **Melrose:** Ch., 46.80. **Monson:** E. J. C., 10. **Natick:** Ch., 5. **Newton:** Elliott Guild, box goods for Marion, Ala. **North Amherst:** S. S., Lincoln Mem., 2.50. **Northampton:** Edwards Ch. Miss. Soc. for Dakota Home, Santee, Neb., 25; Edwards Ch. Primary S. S. Class for Marion, Ala., 10; Edwards Ch. S. S. for Saluda, N. C., 24.93. **Northboro:** Primary S. S. for Santee, Neb., 5. **Orange:** Central Ch. Jr. C. E. Soc. for Indian Children, 6. **Paxton:** Ch., 10.25. **Petersham:** North Ch., 52.20. **Pigeon Cove:** S. S., Lincoln Mem., 1. **Pittsfield:** South S. S., 13.60. **Plympton:** C. E. Soc., Lincoln Mem., 1.87. **Rockport:** S. S. for Grand View, Tenn., 5. **Salem:** Crombie St. Ch., 29. **Sandwich:** Jr. C. E. Soc., bbl. goods for Saluda, N. C. **Scotland:** S. S., Lincoln Mem., 4.22. **Shelburne:** Ch., Lincoln Mem., 10. **South Boston:** Phillips Ch., 40.41. **South Dennis:** Ch., 12. **Somerville:** Highland Ch., 5.15; "A Friend," 5. **Southfield:** S. S., Lincoln Mem., 6.29. **South Framingham:** Grace Ch. C. E., for S. A. Talladega College, 10. **South Hadley Falls:** "G.," 50. **Spencer:** First Ch., 100. **Springfield:** Hope S. S., Lincoln Mem., 14.30; North Ch. S. S., Lincoln Mem., 10; Park Ch., Lincoln Mem., 5.10; South S. S., 12.25; W. N. De B., for S. A. Jos. K. Brick School, Enfield, N. C., 25; Mrs. M. M., for Farm Dept., Cappahosic, Va., 2. **Sudbury:** Mrs. L. S. C., 10. **Turners Falls:** S. S., Lincoln Mem., 2.44. **Uxbridge:** S. S., Lincoln Mem., 3. **Wellesley Hills:** First Ch., 10.37. **Wellesley:** Miss A. D., for S. A. Talladega College, 10. **West Medford:** Missionary Soc., for freight to Saluda, N. C., 1.30; and bbl goods. **West Springfield:** First Ch., 77. **Weymouth and Braintree:** Union Ch., 13.09. **Wilbraham:** First Ch., Lincoln Mem., 5.39. **Williamsburg:** Ch., 20. **Williamstown:** First S. S., Lincoln Mem., 7. **Winthrop:** Union Ch., 5. **Woburn:** Mrs. S. T. G., 5. **Worcester:** Hope Ch., for Am. Highlanders, 25.

Woman's Home Missionary Association of Mass. and Rhode Island. Miss Lizzie D. White Treasurer.

W. H. M. A., 420 (410 of which for Salaries and 10 for Chinese).

Legacy.

Fitchburg: Mary Johnson, by Jas. H. McMahon, exec., 1,204.43 (reserve legacy, 802.96), 401.47.

RHODE ISLAND—$80.15.

Central Falls: Ch., 13.84; S. S., Lincoln Mem., 9.76. **Little Compton:** S. S., Lincoln Mem., 5. **Pawtucket:** First Ch., for Hospital, Talladega College, 25; Park Place Ch., box goods for Moorhead, Miss.; Park Place Bible School, Lincoln Mem., 25. **Providence:** North Ch., Lincoln Mem., 1.55.

CENTRAL DISTRICT.

CONNECTICUT—$6,906.86.

(Donations, $2,546.45; Legacies, $4,360.41.)

Berlin: Second Ch. S. S., for Tougaloo University, 60. **Branford:** S. S., Lincoln Mem., 23. **Bridgeport:** Black Rock S. S., 9.37 (7.12 of which Lincoln Mem.); South Ch., S. S., for Building Fund, Santee, Neb., 25. **Bristol:** Ch., 20. **Burlington:** S. S., Lincoln Mem., 5; Ch., 5. **Chaplin:** Ch., 8.06. **Colchester:** First Ch., 31.50; C. E. Soc., 5. **Cornwall:** Second Ch. S. S., 3.11. **Cromwell:** "Earnest Workers," for Saluda, N. C., 28. **Deep River:** First Ch., 29. **Durham:** S. S., 8. **East Canaan:** S. S., for Thomasville, Ga., 7; Ladies' Aid Soc., for Thomasville, Ga., 10. **Eastford:** S. S., Lincoln Mem., 4.05. **East Hartford:** W. M. Soc., bbl. goods for Hillsboro, N. C. **East Hartland:** Ch., Lincoln Mem., 2. **East Litchfield:** S. S., Lincoln Mem., 1. **East Woodstock:** Ch., 12.76. **Elmwood:** S. S., for S. A. Grand View, Tenn., 11. **Enfield:** First Ch. S. S., 12. **Franklin:** S. S., Lincoln Mem., 1.36. **Goshen:** S. S., Lincoln Mem., 3.59. **Hanover:** W. M. Soc., bbl. goods, Saluda, N. C. **Hartford:** R. R., for Dakota Home, Santee, Neb., 21.40; Mrs. E. T. S., for Talladega College, 20; "A Friend," for Tougaloo U., 100. **Higgamun:** S. S., Lincoln Mem., 8.12. **Jewett City:** S. S., Lincoln Mem., 2.37. **Kent:** C. E. Soc., 10. **Killingworth:** Ch., 2.77. **Killingly:** S. S., Lincoln Mem., 4.20. **Middletown:** First Ch., 30.40; Third S. S., Lincoln Mem., 2. **Middlebury:** L. A., for Mobile, Ala., 3. **Mystic:** S. S., 11. **Naugatuck:** H. T., for Talladega College, 1,000. **New Britain:** First Ch. S. S., for Talladega College, 36.81; Stanley Memorial S. S., Lincoln Mem., 5.12. **New Canaan:** C. E. Soc., for S. A. Grand View, Tenn., 25. **New Haven:** United Ch., 180. **Newtown:** S. S., 7.67. **North Branford:** S. S., Lincoln Mem., 2.75. **North Guilford:** Ch., 20; S. S., Lincoln Mem., 5. **North Madison:** S. S., Lincoln Mem., 3.02. **Norwich:** First Ch., 30.61; Greenville S. S., Lincoln Mem., 15. **Poquonock:** Ch., 4.01. **Rockville:** S. S. Class, for S. A. Marion, Ala., 2.50. **Salisbury:** Ch., 17.34; S. S., Lincoln Mem., 6.20. **Shelton:** Mrs. M. H. S., for Teacher's Room, Grand View, Tenn., 10. **Somerville:** Ch., 8.85. **Stratford:** S. S., Lincoln Mem., 12. **Talcottville:** S. S., Lincoln Mem., 10. **Warren:** S. S., Lincoln Mem., 7.52. **Waterbury:** Mrs. H. P. C., for Talladega College, 50. **West Hartford:** S. S., for Tougaloo U., 15. **Wethersfield:** First Ch. of Christ, 160.03. **Whitneyville:** S. S., Lincoln Mem., 6.67. **Willimantic:** S. S., Lincoln Mem., 6.54. **Winsted:** First Ch., 52.25. **Wolcott:** Ch., 12.50. **Woodbridge:** S. S., Lincoln Mem., 5; ——, "A Friend in Connecticut," 25.

Woman's Congregational Home Missionary Union of Connecticut. Mrs. J. B. Thomson, Treasurer.

Danbury: First Ch. Ladies' Aux., for Scholarship, Grand View, Tenn., 50. **Goshen:** Aux., for Gregory Inst., 8. **Hartford:** First Ch. Y. W. H. M. Club, for Lynn, N. C., 50. **Kent:** Aux., for Santee, Neb., 25. **Newington:** "A Friend," for Santee, Neb., 5. **Norfolk:** H. M. Soc., 55 (20 of which for Grand View, Tenn., and 15 for Santee, Neb.) **South Manchester:** L. B. Soc., for Thomasville, Ga., 22. **South Windsor:** Mrs. O. S. J., for S. A. Talladega College, 15. **Thompson:** W. M. S., for Santee, Neb., 14. **Trumbull:** H. M. S., for Thomasville, Ga., 20. Total, 264.

Legacy.

Hartford: Caroline M. Church, 4,360.41.

NEW YORK—$1,122.52.

Aquebogue: L. M. Soc., bbl. goods for Mound Bayou, Miss. **Berkshire:** C. E. Soc., box goods for Moorhead, Miss. **Binghamton:** First Ch., 20.25. **Briarcliff:** Ch., 38.57. **Bridgewater:** S. S., Lincoln Mem., 9.23. **Brooklyn:** Central Ch. Y. P. Assoc., for Am. Highlanders, 25; Park S. S., 11.80; "A Friend," 5; Mrs. W. F. W., box goods for Saluda, N. C. **Buffalo:** First Ch., for Am. Highlanders, 50; First Circle King's Guild, bbl. goods for Moorhead, Miss. **Canandaigua:** Ch., 106.10 (of which for Santee, Neb., 6.10). **Copenhagen:** H. M. Soc., pkg. goods for Moorhead, Miss. **Churchville:** Ch., 16.83. **East Rockaway:** Bethany Ch., 16.50. **Elmira:** St. Luke's Cong'l S. S., Lincoln Mem., 6.31. **Franklin:** Ch., 30.10; S. S., Lincoln Mem., 5. **Hamilton:** Second Ch., 28.75. **Lakewood:** "Friends," 5. **Lockport:** First Ch., 52.60. **New York:** Armenian Evangelical Ch., 11; Bethany S. S., 4.83; Broadway Tabernacle, add'l, 178; Broadway Tabernacle, Soc. Woman's Work, trunk goods for Thomasville, Ga.; B. Van W., for building Fund, Marion, Ala., 100. **Niagara Falls:** S. S., Lincoln Mem., 5.39. **North Evans:** S. S., 2.40. **Ontario:** Y. W. M. Soc., bbl. apples for Thomasville, Ga. **Owego:** Ch., 5. **Port Leyden:** First Ch., 7.50. **Richford:** Ch., 4. **Riga:** Ch., 6. **Riverhead:** Sound Ave. S. S., for Am. Highlanders, 15. **Schenectady:** Pilgrim Ch., for Hospital at Talladega, Ala., 10.75. **Syracuse:** Good Will Ch., 36.01; S. S., 5.16. **Warsaw:** Ch., box goods for Hospital, Talladega College. **Watertown:** Rev. A. M. B., 5. **Woodville:** First Ch., 7.40.

Woman's Home Missionary Union of New York. Mrs. J. J. Pearsall, Treasurer.

Barryville: W. M. S., for S. A. at Piedmont College, 14. **Brooklyn:** Atlantic Ave. Chapel, 15; Atlantic Ave. Chapel, Home Dept. of S. S., 6, for S. A. at Marion, Ala.; Park Ave. W. M. S., 3.79; Park Ave. Branch, Daughters of the Covenant, for S. A. Grand View, Tenn., 5; Puritan S. S., 14. **Buffalo:** First Bancroft Aux., 5. **Canandaigua:** W. H. M. S., for Scholarship Fisk U., 50. **Fairport:** W. H. M. U., for S. A. Grand View, Tenn., 12. **Massena:** W. M. S., for Grand View, Tenn., 6.25. **Middletown:** First W. G., 38. **New York:** Broadway Tabernacle, S. W. W. for Scholarship at Fisk U., 50; Broadway Tabernacle, Soc. W. W., "in Memoriam of S. L. E.," for Moorhead, Miss., 10; Manhattan Ch., Woman's Guild, for Scholarship, Fisk U., 50. **Richmond Hill:** W. M. S., for S. A. Gregory Institute, 8. **Utica:** Bethesda, W. M. S., for Porto Rico, W. I., 5. Total, 292.04.

NEW JERSEY—$213.97.

East Orange: First Ch., 48.97. **Montclair:** "A Friend," 15.

Woman's Home Missionary Union of New Jersey Assoc. Mrs. W. E. Buell, Treasurer.

Montclair: First Ch. Aux., for Marshallville, Ga., 150.

PENNSYLVANIA—$88.06.

Canonsburg: T. J., for S. A. Marion, Ala., 1. **East Smithfield:** S. S., Lincoln Mem., 1.23. **Edwardsville:** Welsh Ch., 25. **Glenolden:** S. S., for Am. Highlanders, 4. **Johnstown:** Ch.,

3.87. **Philadelphia:** S. M. R., for Farm Dept. Cappahosic, Va., 1. **Pittsburg:** First Ch., 13.30. **Pittston:** First Ch., 12.04; ——, "A Friend in Pennsylvania," 1.62.

Woman's Missionary Union of Pennsylvania. Mrs. David Howells, Treasurer.

Philadelphia: Park Ch. W. M. S., 5. **Williamsport:** W. M. S., for Fajardo, Porto Rico, 20. Total, 25.

INTERIOR DISTRICT.

OHIO—$531.67.

(Donations, $198.34; Legacies, $333.33.)

Akron: West S. S., for Pleasant Hill, Tenn., 10. **Austinville:** S. S. Class, box goods for Moorhead, Miss. **Centre Belpre:** S. S., Lincoln Mem., 1.25. **Cincinnati:** Dr. R. W. T., for Grand View, Tenn., 10. **Cleveland:** Archwood Ave. S. S., 10; Puritan Ch., 4.44. **Cortland:** S. S., Lincoln Mem., 2.35. **Elyria:** First Ch., bbl. goods for Sewing Dept. Talladega College. **Huntsburg:** M. E. M., 5. **Newton Falls:** Ch., 10. **Oberlin:** First Ch., W. M. S., bbl. goods for Marion, Ala. **Oxford:** M. F. L., 25. **Painesville:** S. S., Lincoln Mem., 83c. **Prospect:** Mr. and Mrs. J. D., for S. A. Grand View, Tenn., 2. **Richmond:** Ch., 3.50. **Sandusky:** First Ch., 2.21. **Saybrook:** S .S. Mission Band, 3.48. **Thompson:** S. S., Lincoln Mem., 2. **Willoughby:** "Friends," 10.

Woman's Home Missionary Union of Ohio. Mrs. G. B. Brown, Treasurer.

Bellevue: L. G., 2.63. **Burton:** W. M. S., 2.10.. **Cleveland:** Collinwood W. A., 3.15; Pilgrim W. A., 14.90; S. S., 2.50. **Columbus:** Mayflower L. G., 25, for Pleasant Hill, Tenn.; North C. M. S., for S. A. Grand View, Tenn., 5. **Conneaut:** W. M. S., 1.05. **East Cleveland:** Calvary W. A., 5.25. **Kent:** W. M. S., for S. A. Pleasant Hill, Tenn., 10. **Marietta:** Oak Grove W. M. S., 1.89. **Medina:** W. M. S., 4.20. **Mt. Vernon:** W. M. S., 2.10. **Newton Falls:** W. M. S., 4. **North Fairfield:** W. M. S., 1.26. **Tallmadge:** Y. L., for Talladega College, 5. **Toledo:** Birmingham Primary S. S., for S. A. Pleasant Hill, Tenn., 1; Second J. M. C., 2.10. **Wellington:** First W. A., 3.15. Total, 96.28.

Legacy.

Oberlin: Mrs. L. G. B. Hills, 333.33.

INDIANA—$30.00.

Goshen: Mrs. J. L. D., to constitute herself a Life Member, 30.

MICHIGAN—$318.50.

Bay City: First Ch. S. S., Lincoln Mem., 6.93. **Big Rapids:** First S. S., Lincoln Mem., 2.32. **Calumet:** First S. S., for S. A. Talladega College, 37.50. **Carmel:** Ch., 2. **Chelsea:** S. S., Lincoln Mem., 5. **Clinton:** S. S., Lincoln Mem., 14.56. **Columbus:** Ch. and S. S., 17.05. **Constantine:** S. S., Lincoln Mem., 17.40. **Detroit:** First Ch., 60; Fort St. Ch. S. S., Lincoln Mem., 11. **Grandville,** S. S., 5.75. **Hudsonville:** S. S., 5. **Imlay City:** First S. S., Lincoln Mem., 5.53. **Kenton:** S. S., 2.29. **Ransom:** S. S., Lincoln Mem., 3.25. **Red Jacket:** Ch., 5.53. **Saginaw:** First Ch., for Hillsboro, N. C., 5, and two bbls. goods; Mrs. Brooks Class, for S. A. Hillsboro, N. C., 2. **Whiteford Centre:** S. S., Lincoln Mem., 2. **Wyandotte:** Ch., 5.

Woman's Home Missionary Union of Michigan. Mrs. C. K. McGee, Treasurer.

Covert: 7. **Grand Blanc:** 6. **Grand Rapids:** Park Ch., Young Ladies' Soc., for Santee, Neb., 25. **Lansing:** Plymouth, 6.37. W. H. M. U. of Mich., 59.02. Total, 103.39

WESTERN DISTRICT.

ILLINOIS—$1,217.07.

(Donations, $783.74; Legacies, $433.33.)

Atkinson: S. S., 4.40. **Aurora:** First Ch., 13. **Buda:** S. S., Lincoln Mem., 4.20. **Canton:** S.S., Lincoln Mem., 7. **Chicago:** Bethesda Ch., 2.51; S. S., Lincoln Mem., 13; Ewing St. S. S., 13.87; Madison Ave. S. S., 2.50; Mont Clare S. S., Lincoln Mem., 1.32; New First S. S., Lincoln Mem., 43; Ravenswood Ch., 91; Mrs. E. R. G., for Marion, Ala., 2; G. W. W., for S. A. Grand View, Tenn., 1; Miss M. W., 25. **Dundee:** S. S.., Lincoln Mem., 20. **Evanston:** First Ch., 100. **Glen Ellyn:** S. S., Lincoln Mem., 4.52. **Godfrey:** Ch. and S. S., Lincoln Mem., 5. **Grays Lake:** S. S., Lincoln Mem., 6.15. **Jacksonville:** M. R. P., for Hospital, Talladega College, 5. **La Harpe:** Ch., 9.85; S. S., Lincoln Mem., 7.92. **Mattoon:** Union Ch., Lincoln Mem., 4. **Oak Park:** Second Ch., by Mr. and Mrs. F. K., 50. **Olney:** First Ch., 5.25. **Ottawa:** "A Friend," for American Highlanders, 10. **Plainfield:** W. M. U., bbl. goods for Moorhead, Miss. **Poplar Grove:** Ch., 5. **Roodhouse:** Ch., 9. **Seatonville:** S. S., Lincoln Mem., 3.55.. **Vienna:** Ch., 2. **Wayne:** S. S., 2.60. **Westville:** First S. S., 3.82.

Woman's Home Missionary Union of Illinois. Mrs. A. H. Standish, Treasurer.

Champaign: W. S., 10.80. **Chicago:** Leavitt St. W. S., 8.80; New England W. S., 30.50; South Ch. W. S., 13.20; Union Park, Miss B., for Salary, Crow Agency, Mont., 100. **Galesburg:** W. S., for S. A. Fisk U., 50. **Melvin:** W. S., for Moorhead and Black Mt., 5. **Moline:** First W. S., 16.50 (10 of which for Piedmont College and 6.50 S. A. Fisk U.). **Oak Park:** Harvard W. S., 2.20; Third Ch., 11. **Odell:** C. E., 3.30. **Payson:** W. S., 2.75. **Peoria:** First W S., 11. **Ravenswood:** W. S., 36.23. W. H. M. U., for Straight U., 5. Total, 306.28.

Legacies.

Elgin: George P. Lord, add'l, 100. **Jacksonville:** Julia E. Roberts, 333.33.

IOWA—$337.11.

Alexander: Ch., 5.40. **Britt:** First Ch., 14.52. **Cedar Falls:** C. E. Soc., bbl. goods for Pleasant Hill. **Chester Center:** S. S., Lincoln Mem., 3. **Corning:** Ch., 10. **Creston:** Pilgrim S. S., 85c. **Grinnell:** Ch., 33.43. **Hiteman:** S. S., Lincoln Mem., 5. **Ionia:** S. S., Lincoln Mem., 3. **Iowa City:** Missionary Society, box goods for Pleasant Hill. **Newell:** First Ch., 39.60. **Ogden:** First Ch., 12. **Oto:** First S. S., Lincoln Mem., 1.80. **Ottumwa:** First Ch., 41. **Postville:** Mrs. F. W. P., bbl. goods for Moorhead, Miss. **Pringhar:** Ch., 5.30. **Riceville:** Ch., bbl. goods for Pleasant Hill. **Salem:** C. E. Soc., 5; Mrs. J. S., 5, for Pleasant Hill, Tenn. **Sioux City:** First Ch., Missionary Society, box goods for Pleasant Hill. **Wesley:** S. S., Lincoln Mem., 2.10.

Woman's Home Missionary Union of Iowa. Mrs. H. K. Edson, Treasurer.

Cedar Falls: C. E. Soc., 6.75. **Central City:** W. M. S., for S. A. Fisk U., 5. **Clarion:** C. E. Soc., 5. **Denmark:** S. S., 6.82. **Des Moines:** Plymouth W. M. S., 1.15. **Glenwood:** W. M. S., 6.05. **Grinnell:** W. M. S., 8.05; S. S., 36.68. **Keokuk:** W. M. S., 25. **Lyons:** W. M. S., 6. **Montour:** W. M. S., 5. **Salem:** C. E. Soc., 10. **Newell:** C. E. Soc., 10.30. **Vining:** W. M. S., 1.94. **Waverly:** C. E. Soc., 5. W. H. M. U., for Dakota Home, Santee, Neb., 11.37. Total, 150.11.

WISCONSIN—$154.51.

Endeavor: S. S., Lincoln Mem., 1. **Evansville:** First Ch., 32.08. **Fulton (Rock County):** Ch., 8. **Grand Rapids:** First Ch., 8.82. **La Crosse:** First Ch. S.S., Lincoln Mem., 25.

Lone Rock: S. S., Lincoln Mem., 1. **Minong:** Ch., 2. **Mukwonago:** Ch., 3.45. **Nekoosa:** S. S., Lincoln Mem., 1.58. **Pewaukee:** S. S., Lincoln Mem., for American Highlanders, 4. **Star Prairie:** S. S., Lincoln Mem., 2. **Woodlake:** Swedish Mission Ch., 1.25.

Woman's Home Missionary Union of Wisconsin. Miss M. L. McCutchan, Treasurer.

Berlin: 1.20. **Bloomer:** 1.40. **Brandon:** 5. **Cashton:** 1.50. **Clinton:** 8. **Eau Claire:** 4.05. **Rochester:** 11.55. **Wauwatosa:** Mrs. B., 5. **Whitewater:** 26.63. Total, 64.33.

MINNESOTA—$98.85.

Fairmont: Mrs. A. B., pkg. goods for Moorhead, Miss. **Felton:** S. S., Lincoln Mem., 1.58. **Minneapolis:** Pilgrim Ch., 9.54; Plymouth Ch., 31.70. **New Richland:** Ch., Lincoln Mem., 1. **New Ulm:** Ch., 8. **Nymore:** S. S., Lincoln Mem., 50c. **Owatonna:** First Ch., 25. **Pelican Rapids:** First Ch. C. E. Soc., for Pleasant Hill, Tenn., 5.68. **Princeton:** S. S., Lincoln Mem., 5. **Waterville:** S. S., Lincoln Mem., 1. **Wayzata:** Ch., 6.35; S. S., Lincoln Mem., 3.50.

MISSOURI—$391.42.

Kansas City: Westminster Ch., 100. **Lebanon:** Ch., 9.28.

Woman's Home Missionary Union of Missouri. Mrs. E. B. Wilder, Treasurer.

Bonne Terre: L. M. S., 10. **Greenwood:** L. M. S., 2.30. **Kansas City:** Beacon Hill, L. U., 2.49; First W. A., 38.78; Priscillas, 5; Young Women, 12.50; First C. E., 5.25; Tabernacle L. M. S., 1.06. **Maplewood:** W. M. S., 5.89; S. S., for Bird's Nest Home, 3. **Old Orchard:** W. A., 1.29. **Pierce City:** L. M. S., 80c. **Sedalia:** First W. M. S., 1.87. **St. Joseph:** Tabernacle, L. M. S., 59c. **St. Louis:** First Ch., Sr. L. M. S., 16.73; Auxiliary, 3.43; First Ch. S. S., for Bird's Nest Home, 13.33; Compton Hill L. M. S., 87c.; Hope Ch. L. M. S., 87c.; Hyde Park L. M. S., 1.98; Pilgrim W. A., 93.09; Pilgrim K. D., 23.69; Union L. M. S., 2.49. **Springfield:** Jr. C. E. for Bird's Nest Home, 1. W. H. M. U. of Missouri, 33.84. Total, 282.14.

KANSAS—$51.82.

Alton: S. S., Lincoln Mem., 6.17. **Ford:** Ch., 2. **Independence:** Ch., 3. **Sabetha:** Ch., 30. **Sedgwick:** Plymouth S. S., Lincoln Mem., 5. **Valley Falls:** S. S., Lincoln Mem., 3. **Wichita:** Miss M. B. D., goods for Moorhead, Miss. **Wilson:** "The Severs," 1.65; Mrs. W. H. W., 1.00.

NEBRASKA—$29.65.

Benson: Irvington S. S., 3.27. **Blair:** S. S., Lincoln Mem., 5.75. **Bloomfield:** C. E., 2.50. **Brule:** S. S., Lincoln Mem., 1.30. **Hyannis:** S. S., Lincoln Mem., 6.83. **York:** First S. S., Lincoln Mem., 10.

NORTH DAKOTA—$35.77.

Elbowoods: E. H. and J. Y., for Dakota Home, Santee, Neb., 3.01. **Nekoma:** S. S., Lincoln Mem., 4. **Richardson:** S. S., Lincoln Mem., 2.95. **Skyeston:** S. S., 8.81. **Valley City:** Getchell Ch., 2; S. S., Lincoln Mem., 15.00.

SOUTH DAKOTA—$53.54.

Ashton: S. S., Lincoln Mem., 2.30. **Drakola:** Ch., 2.50. **Glenview:** Ch., 8. **Lebanon:** Ch., 1. **Logan:** Ch., 2. **Milbank:** S. S., 6. **Pine Ridge:** M. F., for Dakota Home, Santee, Neb., 5. **Redstone:** Ch., 4. **Sioux Falls:** First Ch., 8.87; First S. S., for American Highlands, 8.87. **Valley Springs:** Ch., 5.

COLORADO—$80.83.

Boulder: First Ch., 63. **Clare:** Elk River Ch., 2. **Denver:** Boys' Bible Class, for S. A. Grand View, 10. **Longmont:** First S. S., Lincoln Mem., 5.83.

OKLAHOMA—$4.50.

Anadarko: St. Peters S. S., Lincoln Mem., 2. **Guthrie:** Warner Ave. Ch., Lincoln Mem., 2.50.

MONTANA—$14.06.

Columbus: Ch., 3 **Glasgow:** Ch., 4. **Hardin:** S. S., Lincoln Mem., 2.56. **Mibaux:** Ch., 1.50. **Plains:** First Ch., 2. **Roundup:** Ch., 1.

WYOMING—$1.95.

Big Piney: S. S., Lincoln Mem., 1.95.

NEW MEXICO—$3.00.

Albuquerque: L. M. Soc., 3.

PACIFIC DISTRICT.

CALIFORNIA (Northern)—$8.37.

Sebastopol: S. S., Lincoln Mem., 8.37.

CALIFORNIA (Southern)—$16.55.

La Mesa Springs: S. S., Lincoln Mem., 6.55. **San Diego:** Miss S. E. F., for Dakota Home, Santee, Neb., 5; J. S. R., for Dakota Home, Santee, Neb., 5.

UTAH—$2.50.

Salt Lake City: E. W. H., for S. A. Grand View, Tenn., 2.50.

IDAHO—$42.00.

Challis: Ch., 6. **Hope:** S. S., Lincoln Mem., 6. **Pocatello:** Ch., 15. **Weiser:** Ch., 15.

ARIZONA—

Phoenix: Mrs. S. R. M., box goods for Pleasant Hill.

WASHINGTON—$16.88.

Curby: S. S., Lincoln Mem., 10.30. **Seattle:** Bayview Ch., 1; Oak Lake S. S., Lincoln Mem., 3; J. W. H., 1. **Tacoma:** Alki S. S., Lincoln Mem., 1.58.

OREGON—$21.40.

Arleta: Laurelwood Ch., 4. **Forest Grove:** S. S., Lincoln Mem., 8.85. **Oregon City:** First Ch., 8.55.

THE SOUTH, ETC.

VIRGINIA—$13.00.

Cappahosic: S. S. of Gloucester Sch., Lincoln Mem., 12. **King and Queen:** Union Prospect Ch., for S. A. Gloucester School, 1.

WEST VIRGINIA—$5.25.

Through Woman's Home Missionary Union of Ohio. Mrs. G. B. Brown, Treasurer.

Huntington: W. M. S., 5.25.

KENTUCKY—$6.10.

Evarts: S. S., Lincoln Mem., 1.10. **Lexington:** J. M., for Mobile, Ala., 5.

TENNESSEE—$1.00.

Knoxville: Second Ch., 1.

NORTH CAROLINA—$107.33.

Bethel: St. Augustine S. S., Lincoln Mem., 1. **Broadway:** S. S., Lincoln Mem., 1. **Burlington:** S. S., Lincoln Mem., 2; Northern District Local Association of N. C., 2. **Dockery's Store,** Middle District Association, 2.

Enfield: Chapel Collection for Jos. K. Brick School, 2.17; Joseph K. Brick School, Lincoln Mem., 46.72. **High Point:** Ch. S. S., Lincoln Mem., 4. **Hillsboro:** S. S., Lincoln Mem., 4.50. **Lawndale:** Douglass Acad. S. S., Lincoln Mem., 10. **Mooresville:** First S. S., Lincoln Mem., 4.60. **Raleigh:** Ch., 1.95; S. S., Lincoln Mem., 8.05. **Saluda:** Saluda Seminary Day School and S. S., Lincoln Mem., 14.84; "A Friend," for Saluda Seminary, 50c. **Sanford:** S. S., Lincoln Mem., 2.

SOUTH CAROLINA—$11.00.

Charleston: Plymouth Ch. and S. S., Lincoln Mem., 10. **Winnsboro:** Plymouth Ch., 1.

GEORGIA—$38.75.

Athens: Knox Institute and Industrial School, Lincoln Mem., 6. **Macon:** Ballard School, Lincoln Mem., 16. **Rutland:** S. S., Lincoln Mem., 1.60. **Savannah:** First S. S. and Students of Beach Institute, Lincoln Mem., 10.15. **Thrift:** Pilgrim S. S., Lincoln Mem., 2.

Woman's Missionary Union of Georgia.
Mrs. M. A. Davis, Treasurer.
W. M. U. of Georgia, 3.

ALABAMA—$59.27.

Anniston: Ch., S. S. and W. M. Soc., Lincoln Mem., 12. **Benson:** Public School, Lincoln Mem., 1.30. **Fort Davis:** Cotton Valley School, Lincoln Mem., 4.50. **Gadsden:** Ch., 8.70; S. S., Lincoln Mem., 1. **Marion:** First S. S., Lincoln Mem., 3.27; Students of Lincoln Normal School, for Building Fund, 3.25. **Mobile:** F. M., for Emerson Institute, 25c. **Talladega:** Hanks Merc. Co., for Hospital, 10; T. J. L., for Talladega College, 5; Talladega Prod. Co., for Hospital, Talladega College, 10. **Tuskegee:** Dr. B. T. W., Chemical Apparatus (valued at $53.16), for Talladega College.

MISSISSIPPI—$38.71.

Caledonia: Piney Grove Ch., 1. **Meridian:** Rev. S. A. R., for Talladega College, 2. **Mound Bayou:** Normal Institute, Lincoln Mem., 25.71. **Tougaloo:** G. D., for Strieby Repair Fund, 10.

LOUISIANA—$9.30.

Abbeville: St. Mary's S. S., 1.80. **New Iberia:** St. Paul Ch., 3.50. **Roseland:** First S. S., Lincoln Mem., 4.

FLORIDA—$37.50.

Jacksonville: Ch., for Pleasant Hill, Tenn., 5; Ladies' Soc., bbl goods. **Key West:** First Ch., 27.50. **Orange Park:** Ch. and S. S., Lincoln Mem., 5.

TEXAS—$119.85.

(Donations, 19.85; Legacy, 100.)

Cisco: Mrs. E. B. C., for Dakota Home, Santee, Neb., 5. **Corpus Christi:** First Ch., Lincoln Mem., 9. **Dallas:** Central Ch., 3.85. **Flaccus:** Helena Ch., Lincoln Mem., 2.

Legacy.

Clarendon: S. B. Hoisington, by Mrs. W. A. So. Relle, 100.

PORTO RICO—$3.00. ....

Santurce: S. S., 3.

Summary for February, 1911.

Donations	$11,167.08
Legacies	5,667.85
Total	$16,834.93

SUMMARY.

Five Months, from Oct. 1, 1910, to Feb. 28, 1911.

Donations	$87,291.88
Legacies	34,480.81
Total	$121,772.69

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for February, 1911

ALABAMA—$7.40.

Thorsby: 7.40.

CALIFORNIA—$2,218.19.

Bowles: First, 5. **Claremont:** First, 12. **Compton:** First C. E. S., 40c. **Contra:** Costa Co., "A Friend," 50. **Corona:** First, 11.45. **Eagle Rock:** 392.50. **Escondido:** 1.36; C. E. S., 1.20. **Eureka:** 30. **Highland:** 32.85. **Jasper:** First, 50c. **Lincoln:** First S. S., 2.50. **Long Beach:** First, 2.90. **Los Alamitos:** First, 4.10. **Los Angeles:** Armenian, 22c; Bethlehem, 1.75; Colegrove S. S., 42c; East, 3.23; First, 14.65; C. E. S., 22.49; Olivet, 97c; Park, 2.40; Park C. E. S., 80c; Pilgrim, 1.40; Plymouth, 2. **Maricopa:** First, 2.10. **Monrovia:** First, 1.86. **Oakland:** Second, 1.500. **Oil Center:** First, 5. **Old River:** First, 2.17. **Panama:** First, 2.60. **Pasadena:** First, 3.38; North, 1.24; West Side, 20. **Paso Robles:** First, 1.60. **Redlands:** First, 28. **San Jacinto:** First, 58c. **San Bernardino:** First, 2.50. **San Diego:** First, 18; Logan Heights, 1.42. **Sierre Madre:** First, 3.66. **Ventura:** First S. S., 20c. **Verde:** First 36c. **Villa Park:** First, 3.86. **Wasco:** First, 2. **Weaverville:** Trinity, W. W. Young, 2.50. **Whittier:** Plymouth, 18.07.

COLORADO—$3.00.

Clark: First, 1. **Rose Hill:** 2.

CONNECTICUT—$586.87.

Bristol: 6.25. **Canaan:** Pilgrim (2), 35. **Colchester:** S. S., 4. **Deep River:** 11. **Enfield:** First S. S., 6. **Fairfield:** Aux., 20. **Greenwich:** Second, 34.14. **Haddam Neck:** 5. **Hartford:** First, 172.68; First Y. W. H. M. C., 50; Second Aux. W. C. H. M. U., 50. **Harwinton:** Y. P. S. C. E., 7.40. **Ivoryton:** 11.45. **Madison:** First Y. P. S. C. E., 10. **Mystic:** 14.67. **North Guilford:** 15. **Norwich:** First, 31.40. **Somerville:** 2.94. **Vernon Center:** 83c. **Wethersfield:** First, 82.30. **Woodstock:** First S. S., 9.31. **Wolcott:** 7.50.

FLORIDA—$34.26.

Key West: First, 20. **Mt. Dora:** 9.26. **Oak Hill:** 5.

GEORGIA—$3.00.

Augusta: First, 3.

IDAHO—$50.50.

Deary: 5.50. **Pocatello:** 40. **Westlake:** 5.

ILLINOIS—$538.76.

Alton: 35.60. **Aurora:** 9. **Champaign:** W. H. M. U. W. S., 13.50. **Chesterfield:** First, 15.21. **Chicago:** Leavitt St. W. H. M. U. W. S., 6; South W. H. M. U. W. S., 9; Union Park W. H. M. U. W. S., 25; Ravenswood, 63; Union Park, Miss Bushnell, 200. **Dwight:** First, 13. **Evanston:** First W. H. M. U. W.

S., 29.50. **Harvard:** First, 50. **Lombard:** First W. H. M. U. W. S., 5. **Lyndon:** First, 4. **Melvin:** First W. H. M. U. W. S., 2.50. **Oak Park:** Harvard W. H. M. U. W. S., 1.50; Third, W. H. M. U. W.S ., 7.50; Second, Mr. and Mrs. Frank Kimball, 27.50. **Odell:** First C. E., 2.25. **Peoria:** First W. S., 7.50. **Rockefeller:** First, 575. **Sandwich:** First S. S., 6.45.

INDIANA—$47.34.
Fort Wayne: Plymouth, 30. **Macksville:** Bethamy, 8.34; L. I. S., 5. **Terre Haute:** Plymouth, 4.

IOWA—$359.52.
Alexander: First, 4.50. **Britt:** First, 12.10. **Cedar Rapids:** First, W. H. M. U., 7.50. **Des Moines:** Moriah, 3. **Dickens:** 6. **Grinnell:** (2), 126.77. **Hiteman:** 10. **Minden:** German Zion, 10. **Newell:** First, 33. **Oscheyedan:** First L. A., 10. **Ottumwa:** First, 46. **Strawberry Point:** First, 4.10. **Tabor:** 14.95. **Traer:** W. H. M. U., 61.85; S. S., 4.65. **Van Cleve:** First, 3.50. **Vining:** W. H. M. U., 1.60.

KANSAS—$39.75.
Ellis: 14. **Ford:** 3. **Independence:** 6. **Maple Hill:** L. A., 14. **Parsons:** 2.75.

MAINE—$27.84.
Bangor: Hammond St., 21.84. **Matinicus:** 5. **Warren:** Y. P. S. C. E., 1.

MASSACHUSETTS—$1,730.99.
Amherst: North, 10.05. **Andover:** Ballardvale, 6.06. **Bedford:** 13.25. **Boston:** Phillips, 32.92. **Cambridge:** First Evang'l, 67.52. **East Boston:** Baker, 50c. **Fairhaven:** First, 9.50. **Feeding Hills:** 7. **Granville Center:** First, 2. **Harwich:** First, 10. **Holyoke:** First, 41.50. **Lawrence:** South, 8.27; Trinity, 29.41. **Lincoln:** 61. **Melrose:** First, 15.60. **Middleboro:** Central Y. P. S. C. E., 5. **Newton:** Eliot S. S., 20. **Oxford:** First, 4. **Rockport:** Swedish Evang'l, 5. **Salem:** Crombie Street, 21.75. **Somerville:** Highland, 2.82. **South Hadley:** 17. **Springfield:** South S. S., 7; Olivet, 7.46. **Stoneham:** 18.40. **Sudbury:** Mrs. Lucy S. Connor, 25. **Templeton:** Baldwinville, 2. **Ware:** French, 1,219.82. **Wellesley Hills:** 5.18. **Wendham:** 5. **West Granville:** 1. **Weymouth & Braintree:** Union, 6.98. **Willbraham:** First, 13. **Williamsburg:** 30.

MICHIGAN—$145.89.
Alpine & Walker: 100. **Grand Haven:** 7.60. **Grandville:** 4. **Ironton:** 2. **Lansing:** Plymouth, 3.31. **Maybee:** 5. **Red Jacket:** 7.63. **Wyandotte:** 5. W. H. M. U., 11.35.

MINNESOTA—$67.63.
Freeborn: 33. **French Lake:** 5. **Minneapolis:** Pilgrim, 7.63. **New Ulm:** 8. **Owatonna:** 10. **Pelican Rapids:** 4.

MISSOURI—$161.05.
Aurora: 18.25. **Eldon:** 5. **Greenwood** (Maplewood): M. S., 1.83. **Kansas City:** Beacon Hill L. U., 1.99; First, W. A. W. H. M. U. (2), 31; W. A., 85c. **Maplewood:** W. H. M. U. W. M. S., 4.71. **Old Orchard:** W. H. M. U. W. A., 1.04. **Pierce City:** W. H. M. U., 64c. **St. Joseph:** W. H. M. U. L. M. S., 47c. **St. Louis:** Compton Hill W. H. M. U., 70c; First, W. H. M. U. L. M. S., 13.38; First, Aux. W. H. M. U., 2.75; First Priscilla, 4.83; Hope W. H. M. U. L. M. S, 70c; Hyde Park W. H. M. U. L. M. S., 1.58; Pilgrim W. H. M. U. W. A., 54.04; Pilgrim W. H. M. U. K. D., 13.79; Union L. M. S. W. H. M. U., 2. **Sedalia:** First W. H. M. U. W. M. S., 1.50.

MONTANA—$2.00.
Wibaux: 2.00.

NEW HAMPSHIRE—$575.28.
New Hampshire: A Friend, 500. **Newport:** 25. **Littleton:** 50.28.

NEW JERSEY—$76.50.
East Orange: First, 33.50. **Maple Shade:** 3. **Bound Brook:** 40.

NEW YORK—$225.82.
Binghamton: First, 13.50. **Brooklyn:** Evangel., 20; Park, W. M. S., 3.79. **Candor:** 8.12. **Corning:** First, 30. **Lockport:** First, 38.40. **New York:** N. Y. B'way Tabernacle (S. W. W.), 14; N. Y. Camp Memorial, 12. **Oswego:** 3.25. **Rodman:** 5.64. **Syracuse:** Good Will, 55.77; Good Will S. S., 4.35. **Tuckahoe:** 12. **Wadhams:** 5.

NORTH CAROLINA—$3.00.
Mt. Pleasant: 1.50. **Lockville:** 1.50.

NORTH DAKOTA—$108.35.
Bowman: Union, 6.30. **Crary:** 2.25; S. S., 1.83. **Dawson:** 4.20. **Deering:** 8. **Dwight:** 10. **Elbrowoods:** First, 3.. **Fingal:** First, 5.95.. **Ft. Berthold:** First, 2. **Granville:** 1.50. **Jamestown:** First, 5. **Litchville:** 4. **Medina:** German, 10.07. **Minot:** 4. **New Rockford:** 15. **Oberon:** First, 1.60. **Oriska:** First, 14. **Pingree:** 3.65. **Valley City:** Getchell, 6.

OHIO—$11.47.
Cleveland: Puritan, 3.29. **Parkman:** 6.75. **Sandusky:** First, 1.43.

OKLAHOMA—$20.00.
Coldwater: Hillsdale, 4. **El Reno:** Pilgrim, 6. **Guthrie:** Plymouth, 10.

OREGON—$50.85.
Clackamas: 3. **Eugene:** 26.90. **Lexington:** 5. **Oregon City:** 6.85. **Portland:** Laurelwood, 7. **Swyrna:** S. S., 2.10.

PENNSYLVANIA—$64.65.
Mahanoy City: 8.82. **Pittsburg:** First, 14.21. **Pittston:** First, 12.04. **Titusville:** Swede, 5. **West Pittston:** First, 12. **Wilkes-Barre,** First, 12.58.

SOUTH CAROLINA—$10.00.
Charleston: Plymouth, 10.

SOUTH DAKOTA—$54.28.
Academy: First, 4.35. **Brentford:** First, 12. **Drakola:** First, 4.38. **Hermosa:** First, 3. **Hetland:** First, 7.35. **Logan:** 3. **New Underwood:** First, 2.20. **Reliance:** 5. **Springfield:** First, 5. **Valley Springs:** 8.

TEXAS—$9.60.
Dallas: Central, 9.60

UTAH—$6.66.
Park City: 6.66.

VERMONT—156.97.
Bellows Falls: First, 41.32. **East Braintree & W. Brookfield:** 7.20. **Guilford:** 2.95. **Hartland:** 4.50. **Hinesburg:** 4. **Jamaica:** 50. **Montpelier:** 35. **South Hero and Grand Isle:** 8. **Marlboro:** 4.

VIRGINIA—$10.45.
Disputanta: 10.45.

WASHINGTON—$43.66.
Everett: Swedish, 10. **Forks:** 4.40. **Glenwood:** 5. **Hartford:** First, 1.26. **Leavenworth:** First, 3. **Seattle:** Fairmount, 5; Prospect, 5. **St. Johns:** 5. **Wallula:** First, 5.

WISCONSIN—$1,387.31.
Delavan: First, 6; First S. S., 10.50. **Genesee:** First, 6. **Glenwood:** 12.50. **Irvington:** 300. **Kinnickinnic:** 8. **Lake Geneva:** First, 5.56. **Madison:** Plymouth, 3.17. **Milwaukee:** North Side, 1,000. **Rio:** 4. **River Falls:** 13.80. **Watertown:** 8.35. **Wood Lake:** Swede Mission (2), 4.43. W. H. M. U., 5.

INTEREST—$1,080.60.
Conn. & Pass. River Div., 12. Mil., 1,068.60.

LOANS REFUNDED—$10,783.83.
Birmingham, Ala.: First, 100. **Oakland, Cal.:** Second, 400. **Greeley, Colo.:** 850. **Pueblo, Colo.:** Pilgrim, 25. **Atlanta, Ga.:** Central, 4,000. **Albion, Ill.:** 100. **Chicago, Ill.:** Warren Ave., 314.83; Waveland Ave., 29. **Westville,**

Ill.: 25. **Aurelia, Ia.:** 50. **Minden, Ia.:** German Zion, 300. **Ware, Mass.:** French, 179.18. **Worcester, Mass.:** Pilgrim, 1,500. **Madison, Minn.:** 150. **Mankato, Minn.:** First, 100. **St. Charles, Minn.:** 50. **St. Paul, Minn.:** St. Paul, Bal., 49.90. **Nutley, N. J.:** St. Paul's, 400. **Bay Shore, N. Y.:** First, 300. **Manhattan, N. Y.:** L. G., 21. **New Rockford, N. D.:** 100. **Ashtabula, Ohio:** Second, 250. **Lima:** First, 25. **Marblehead:** 200. **Scranton, Pa.:** Puritan, 125. **Titusville, Pa.:** Swede, 180. **Medford, Wis.:** Bal., 50. **Milwaukee, Wis.:** North Side Balance, 764.92. **Watertown, Wis.:** First, 150.

INTEREST ON CHURCH LOANS—$491.20.
Grand Junction, Colo.: 46.87. **Greeley, Colo.:** 102. **Atlanta, Ga.:** Central, 150. **Mason City, Iowa:** 35. **Traverse City, Mich.:** 36. **Nutley, N. J.:** St. Paul's, 28. **New York City:** Trinity, 33.33. **Cleveland: Ohio:** 60.

LEGACIES—$3,070.11.
Boston, Mass.: Est. of Marianna F. Keene, 950. **Fitchburg, Mass.:** Est. of Mary E. Johnson, 1,204.43. **Seekonk, Mass.:** Est. of Ann E. Shorey, 7.88. **So. Deerfield, Mass.:** Est. of Chauncey B. Tilton, 700. **Baltimore, Md.:** Hawley Est., 207.80.

MISCELLANEOUS—$29.21.
Return Premium, 29.21.

PARSONAGE BUILDING——

CALIFORNIA—$312.50.
Ceres: 12.50. **Oakland:** Second, 300.

COLORADO—$65.00.
Montrose: 65.

CONNECTICUT—$65.00.
Fairfield: Mrs. Lyon, 5. **North Granby:** 25. **Norwalk:** Mrs. J. P. Wilson, 3. **Norwich:** Mrs. F. D. Coit, 2. **Norwich:** M. F. Norton, 20. **Saybrook:** A. A. Acton, 10.

IDAHO—$10.00.
Westlake: 10.

ILLINOIS—$161.00.
Chicago: Ravenswood, 35; Ravenswood W. H. M. U. W. S., 6; West Pullman, First, 60. **Paxton:** Mrs. M. E. Shaw, 10. **Springfield:** Plymouth, 50.

IOWA—$90.00.
Des Moines: Pilgrim, 25. **Iowa Falls:** 40. **Riceville:** Mrs. Kimball, 25.

MASSACHUSETTS—$536.00.
Andover: Courteous Club, 5. **Boston:** M. A. Spalding, 25. **Littleton:** Mrs. Parker., 1. **So. Hadley Falls:** A Friend, 500. **Springfield:** M. L. Brooker, 5.

MICHIGAN—$190.00.
St. Joseph: 190.

MINNESOTA—$60.00.
Sauk Rapids: First, 35. **Winona:** Mrs. Della Laird, 25.

NEBRASKA—$25.00.
Bremer: 25.

NEW HAMPSHIRE—$40.00.
Franconia: S. S., 25. **Manchester:** H. H. J. Parkhurst, 5. **Nashua:** C. Hills, 10.

NEW JERSEY—$2.00.
Montclair: Mrs. A. A. N. Peal, 2.

NEW YORK—$537.50.
Bay Shore: First, 487.50. **New York:** Mrs. Julia Billings, 50.

OKLAHOMA—$12.50.
Doby Springs: 12.50.

OREGON—$125.00
Ashland: 25. **Portland:** Highland, 100.

PENNSYLVANIA—$75.00.
Mahanoy City: 75.

SOUTH CAROLINA—$20.00.
Charleston: Bal., 20.

SOUTH DAKOTA—$45.00.
Highmore: 25. **Oacomo:** 20.

VERMONT—$16.00.
Burlington: Mrs. Englesby, 10. **St. Johnsbury:** Rebecca Fairbanks, 5. **White River Junction:** Mrs. Carpenter, 1.

WASHINGTON—$255.00.
Doty: 12.50. **Marysville:** 45. **Seattle:** West, 150. **Touchet:** 17.50. **Warden:** 30.

TOTALS.

Receipts for church building.....$24,293.79
Receipts for parsonage building..... 2,636.50

Total receipts for month.....$26,930.29

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for February, 1911

MAINE—$19.76.
Bangor: Hammond St., 19.76.

NEW HAMPSHIRE—$110.61.
Amherst: S. S., 3.50. **Littleton:** 39.52. **Lyme:** 12. **Manchester:** So. Main St., 10. **Newport:** 11. **Somersworth:** 11.14. **Stratham:** 6. **Tamworth:** 3. **Walpole:** First 14.45.

VERMONT—$61.03.
Bellows Falls: 12.52. **Hartland:** 3.50. **Montpelier:** Bethany, 15. **Newfane:** 7. **Newport:** First, 18.01. **South Hero and Grand Isle:** 5.

MASSACHUSETTS—$1,077.51.
Andover: So. S. S., 10. **Chester:** Second, 5. **Baldwinsville:** First, 1. **Bedford:** 6.62. **Berlin:** Friend, 2. **Boston:** Union, 56; Dorchester Pilgrim, 75; Old South, 10. **Cambridge:** Prospect S. S., 13.05. **Concord:** Trinity, 44.62. **Fairhaven:** First, 6.16. **Franklin:** First, 20. **Greenfield:** Second, 18. **Hyde Park:** First Y. P. S. C. E., 5. **Ipswich:** Linebrook, 9. **Lawrence:** South Church, 6.54; Trinity, 24.22. **Marblehead:** First, 25.39. **Mattapoisett:** 8.35. **Melrose:** Orth., 7.80. **Newton Center,** First, 80. **North Billerica:** Friend, 1. **Salem:** Crombie St., 7.50. **Somerville:** Prospect Hill, Friends, 35; Highland, 2.32. **South Boston:** Phillips, 32.92. **Springfield:** So. S. S., 6. **Sudbury:** Friend, 5. **Wellesley Hills:** First, 4.54. **Westfield:** Second, 12. **West Newton:** Second Church, 100. **Weymouth and Braintree:** 6.11. **Whitinsville:** Friend, 5. **Williamsburg:** 15. **Wrentham:** 11.37. Women's Home Missionary Assn., 400.

CONNECTICUT—$351..09.
Branford: 55. **Bristol:** 2.50. **Columbia:** 6.40. **Deep River:** First, 3.90. **Enfield:** First, S. S., 4. **Fairfield:** 44.20. **Goshen:** Aux. W. H. M. U., 10. **Griswold:** First, 5. **Middle Haddam:** 1.25. **New Milford:** First, 53.77. **North Guilford:** 10.. **Norwich:** First, 18.37; Greenville S. S., 10. **Salisbury:** 12.05. **Somersville:** 1.75. **South Norwalk:** First, 24.52. **Stonington:** Second, 5.77. **Terryville:** S. S., 7. **Washington:** 13.07. **West Woodstock:** 1.96. **Wethersfield:** First, 45.72. **Wolcott:** 5. **Woodstock:** First S. S., 9.86.

NEW YORK—$387.08.
Binghamton: First, 9.45. **Brooklyn:** S. S. Evangel, 5. **Canaan:** 3.10. **Lockport:** First, 17.60. **Owego:** 3.25. **Saratoga Springs:** New Eng., 11. **Sidney:** 19.26. **Syracuse:** Good Will, 23.62. Women's Home Mission'y Union, 294.80.

NEW JERSEY—$19.99.
East Orange: First, 19.99.

PENNSYLVANIA—$16.91.
Bangor: Welsh, 3. **Philadelphia:** Park W. M. U., 5. **Pittston:** First, 3.02. **Pittsburg:** First, 5.89.

OHIO—$13.45.
Cleveland: Puritan, 3.45. **Painesville:** 10.

MICHIGAN—$54.81.
Grandville: 3. **Red Jacket:** 5.59. **Wyandotte:** 5. Women's Home Miss. Union, 41.22.

KANSAS—$6.50.
Fairview: Plymouth, 5. **Independence,** 1.50.

ILLINOIS—$587.57.
Aurora: First, 6.50. **Chesterfield:** 9.69. **Chicago:** Ravenswood, 45. **Mill Creek:** 68c. **Oak Park:** First, 200. **Rockford:** First, 16.55. **Seward:** First, 3.50. **Waukegan:** First, 4.80. Women's Home Miss Soc., 300.85.

WISCONSIN—$3.85.
Madison: Hudson Park Plymouth Church, 3.30. **Woodlake:** Swedish, 55c.

MINNESOTA—$67.69.
Hawley: Union, 3.15. **Minneapolis:** Pilgrim, 9.54. **Owatouma:** First, 30. **St. Paul:** Park Friend, 25.

IOWA—$185.18.
Alexander: 3.26. **Farmington:** 3. **Grinnell:** 76.16. **Newell:** First, 13.10. **Newton:** First, 42. **Ottumwa:** First, 33. Women's Home Miss. Union, 14.66.

CALIFORNIA—$6.
Fresno: First, 5. **Oakland:** Japanese, 1.

FLORIDA—$6.
Key West: First, 6.

GEORGIA—$1.
Pringle: Scott's Chapel, 1.

IDAHO—$3.
Challis: 3.

MISSOURI—$320.94.
Women's Home Missionary Union, 320.94.

NEBRASKA—$17 42.
Aborville: 12.42. **Omaha:** Friend, 5.

NORTH DAKOTA—$5.
Anamoose: First, 5.

SOUTH DAKOTA—$13.87.
Drakola: 1.87. **Spearfish:** 5. **Valley City:** Getchell, 3. **Valley Springs:** 4.

WASHINGTON—$1.
Steilacoom: Oberlin, 1.

OREGON—$13.42.
Oregon City: First, 3.42. **Portland:** Highland, 10.

MONTANA—$3.50.
Columbus: 1.50. **Roundup:** 1. **Wibaux:** 1.

SOUTH CAROLINA—$1.
Greenville: Mt. View, 1.

TEXAS—$3.20.
Dallas: Central, 3.20.

Total Receipts, $3.358.38.

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

Receipts for January, 1911

ALABAMA—
Phoenix: 62c. **Stroud:** 2. Total, $2.62.

NORTHERN CALIFORNIA—
Alton: Coll'n, 1.75. **Auburn:** S., 10. **Berkeley:** North M. S., 10. **Glen Frazer:** S., 12.15. **Oakland:** Pilgrim, 4.40. **Oleander:** German, 10. **San Francisco:** Pilgrim S., 5. Supplies, 5c. Pulpit Supply, 36.50. Total, $89.85.

SOUTHERN CALIFORNIA—
Pasadena: Lake Ave., 40.82. **Ramona:** S., 5. **San Jacinto:** S., 13.44. **Verdi:** S., 30c. **Whittier:** 1. So. Calif. Conference, 146.97. Supplies, 2. Total, $209.53, of which $18.44 is C. D. Coll'ns.

COLORADO—
Buena Vista: W. S., 5. **Colorado Springs:** First, 36.13. **Denver:** First W. S., 5; City Park C. & S., 12. **Grand Junction:** W. S., 5. **Greeley:** First, 30. **Longmont:** 6.82. **Manitou:** W. S., 5. **Montrose:** W. S., 5. **Pueblo:** First, 3. Supplies, 4.88. Total, $117.83, of which $25.00 is received through W. H. M. U.

CONNECTICUT—
Ansonia: 29. **Bethel:** 20. **Bridgeport:** Black Rock, 15.17; Olivet, 10. **Cornwall:** 20. **Enfield:** 6.10. **Goshen:** 11. **Greenwich:** Second S., 6.39. **Hartford:** First Y. M. C., 25; Asylum Hill, 17.30. **Kensington:** 11.77. **Ledyard:** 4. **Middletown:** South, 33.23. S., 11.16. **New Britain:** First, 198.49; South, 80.89; Stanley Memorial, 9.04. **New Canaan:** 18.65; S., 25. **New London:** First, 8.87. **Norfolk:** 47.81. **Northford:** 5. **Norwich:** Taftville S., 19.14. **Plantsville:** 4.57. **Somersville:** S., 12.50. **Southington:** 16.59. **South Manchester:** 25; S., 12.10. **Wallingford:** 28.85. **Waterbury:** First, 20. **Wilton:** 10. **Woodbury:** First, 5.51. Friend, 50; 1.50. W. H. M. U., 50. Total, $869.63, of which $75.00 is received through W. H. M. U.

DISTRICT OF COLUMBIA—
Washington: Mt. Pleasant C. & S., 46.25; Ingram Memorial, 7.13. Total, $53.38.

FLORIDA—
Jacksonville: S., 17.45.

GEORGIA—
Demorest: Union S., 10.30. Friend, 1. Total, $11.30.

IDAHO—
Meadows: 5.

ILLINOIS—
Chicago: Plymouth, 36.40; Brighton Park, 1; Washington Park, 17.35; North Shore, 50. **Cobden:** McMillen Memorial Fund, 1.25. **Cornwall:** 3. **Des Plaines:** 1.41. **Elgin:** 10. **Joliet:** McMillen Memorial Fund, 5. **La Grange:** 71.70. **Mattoon:** First S., 10. **Oak Park:** Second, 41.83. **Peoria:** First, 17.50. **Princeton:** 10.03. **Winnetka:** 41.02. Total, $317.49, of which $10.00 is C. D. Coll'ns.

INDIANA—
Anderson: Hope S., 2.38.

IOWA—
Carnforth: 1. **Central City:** 2.50. **Corning:** 10.85. **Emmetsburg:** L. M. S., 10. **Harvey:** 2.50. **Kellogg:** 2. **Monona:** 1.71. **Sloan:** 3.09. **Tripoli:** Primary Department, 3.60. **Waterloo:** Union, 1. **Waucona:** Prim. Dept., 6.45. **Winthrop:** 5.88. Total, $50.58, of which $10.00 is received through W. H. M. U.

KANSAS—
Chase: 4.50. **Smith Center:** C. & S., 12. Total, $16.50, of which $12.00 is C. D. Coll'ns.

LOUISIANA—
Kinder: 5. **Lake Charles:** First, 2. Total, $7.00.

MAINE—
Augusta: South, 1.15. **Bangor:** Central, 10. **Farmington:** 6. **Hampden:** 1.12. **Portland:** Second Parish, 27.36. **South Portland:** First, 8. **Westbrook:** 1.46. **Winslow:** 10. Total, $65.09.

MASSACHUETTS—
Acton: 1.45. **Agawam:** 13.63. **Ashburnham:** First, 2.79. **Attleboro:** Second, 5.83. **Boston:** Old South, 858.75; Dorchester Second, 46.27; Friend, J. J. A., 100; Brighton, 17.56; Jamaica plain, Central, 25; Brighton Faneuil, 1.37. **Brookline:** Harvard, 259.44; **Leyden,** 157.91. **Cambridge:** Pilgrim, 10.81. **Charlton:** 3. **Chatham:** 1. **Chicopee:** Third S., 3. **Cummington:** West S., 1. **Deerfield:** 4.23. **Foxboro:** S., 3. **Franklin:** First, 3.90. **Granville:** First, 2. **Haverhill:** West C. E., 2. **Lawrence:** United, 13. **Leicester:** 13.02. **Leverett:** 3.83; Moore's Corner, 2. **Lowell:** High St. S., 2.40. **Lynn:** North, 9. **Lynnfield Center:** 4.50. **Montague:** 7. **Natick:** 28.40 **Newton Center:** 67.43. **North Brookfield:** S., 5.70. **Richmond:** 2.46. **Shrewsbury:** 19.56. **Springfield:** Park, 28.88. **Stoneham:** 18.39. **Wareham:** 10. **Warren:** 14.75. **Whitman:** 2.35. **Winchester:** First, 57.96. **Worcester:** First, 25; Central, 132.57; Union, 6.97. W. H. M. A., Mass. and R. I., 150. Friend, 5; 1.50. Total, $2,155.61, of which $152.00 is received through W. H. M. U.

MICHIGAN—
Benzonia: S., 10. **Charlotte:** 5; S., 5.30. **Hopkins:** First S., 1.84. **Hudson:** 21.94. **Litchfield:** 2.25. **Omena:** 3. Total, $49.33.

MINNESOTA—
Campbell: W. S., 1.25. **Cottage Grove:** W. S., 75c. **Duluth:** Pilgrim, 40. **Elk River:** W. S., 1. **Marshall:** W. S., 2. **Minneapolis:** Park, 49.05; W. S., 10; Plymouth W. S., 10.50; Pilgrim W. S., 6.50; Como Ave., 24; Lyndale W. S., 7; Lowry Hill W. S., 2; 38th St., 4; Linden Hills S., 3; W. S., 2. **Moorhead:** Prim. Dept., 1.75. **St. Paul:** Plymouth W. S., 2.50; Pacific W. S., 1; Olivet, 26. **Staples:** W. S., 1. **Waseca:** W. S., 1. **Winona:** First, 10. Total, $206.30, of which $48.50 is received through W. H. M. U.

MISSOURI—
Kansas City: First, 7.80. **Kidder:** 4.20. **Lebanon:** 7.07. **St. Louis:** Pilgrim S., 42.96. Total, $62.03.

MONTANA—
Red Lodge: 10.

NEW HAMPSHIRE—
Concord: First, 33.52. **Greenfield:** 1.35. **Hillsboro:** 18.55. **Nashua:** First, 29.93. **Pembroke:** S., 10. **Swanzey:** 10. Friend, 250. Total, $353.35.

NEW JERSEY—
Bound Brook: 32.50. **River Edge:** 4.82. Total, $37.32.

NEW YORK—
Brooklyn: Church of Evangel, 3.40. **Hamilton:** 8. **Perry Center:** 5.24. **Rennsselaer Falls:** 2.50. **Rochester:** South, 1.98. **Syracuse:** Danforth, 8.85. **West Brook:** 1. Friend, C. P. B., 90. Total, $120.97.

NORTH DAKOTA—
Colfax: 75c. **Ellis:** 70c. **Harvey:** First, 1.74. **Mohall:** 1.25. **Medina:** 2. **Richardton:** 80c. **Stady:** S., 75c. Total, $7.99.

OHIO—
Chagrin Falls: C. & C. E., 5. **Columbus:** First, 47. **Eagleville:** McMillen Memorial Fund, 2.50. **Marietta:** First, 43.96. **North Monroeville:** McMillen Memorial Fund, 5.22. **Painesville:** First, 1.90. **Springfield:** First, 17.10. **Toledo:** McMillen Memorial Fund, 5. **Youngstown:** Plymouth, 13. Total, $140.68.

OREGON—
Fernvale: S., 1.45. **Hillside:** 3.81. **Portland:** First, 150. **Table Rock:** S., 91c. W. H. M. U., 50. Supplies, 1.25. Total, $207.42, of which $50 is received through W. H. M. U.

PENNSYLVANIA—
Braddock: First, 8. **Scranton:** Welsh, 3. **Wilkes-Barre:** Puritan 10.38. **Williamsport:** 5; S., 2.54. Total, $28.92.

RHODE ISLAND—
Central Falls: 10.38. **East Providence:** Newman, 6. **Little Compton:** 6. **Providence:** Union S., 16.07. Total, $38.45.

SOUTH CAROLINA—
Lykesland: Veigle Chapel S., 1.

SOUTH DAKOTA—
Akaska: 3. **Bowdel:** 2.50. **Horse Butte:** 1. **Lowry:** 5. **Marcus:** 1.15. **Ree Heights:** S., 4. Total, $16.65.

TEXAS—
Dallas: Central, 5. **Farwell:** 6. **Port Arthur:** 4; P. S., 12. Total, $27.00

VERMONT—
Burlington: College St., 43.82. **Danville:** 9.19. **Island Pond:** S., 2.60. **Milton:** 2.04. **Richmond:** 9 ;C. E., 1.25. **Townshend:** West, 3.10. **Vergennes:** 6. **Wells River:** 15. Friend, 5. Total, $97.00, of which $2.60 is C. D. Coll'ns.

WASHINGTON—
Beverly: 4.59. **Cheney:** S., 2.34. **Colfax:** Plymouth 16. **Granite Falls:** 7.15.. **Hillyard:** 7; S., 5. **North Bellingham:** S., 2. **Seattle:** Pilgrim, 7.14. **Spokane:** Plymouth, 11.25. **Tampico:** S., 1.59. Supplies, 13.15. Total, $77.21, of which $59.47 is C. D. Coll'ns.

WISCONSIN—
Janesville: 50. Apportionment, 121.54. Total, $171.54.

WYOMING—
Douglas: First, 2.35. **Wheatland:** 50c. Total, $2.85.

Total, $5,647.25, of which $101.52 is C. D. Coll'ns and $360.50 is rec'd thro' W. H. M. U.

During the month the Society has aided 30 schools, of which 21 were newly organized.

Congregational Board of Ministerial Relief

B. H. Fancher, Treasurer

Receipts for January and February, 1911

ALABAMA—$2.

Ashland: Rev. Turner Wright, 1. **Midland City:** Rev. S. R. Branan, 1.

CALIFORNIA—$24.

Escondido: Rev. A. D. Wyckoff, 5. **Lodi:** Rev. F. M. Washburn, 1. **Los Angeles:** Rev. H. W. Kellogg, 1. **Palo Alto:** Rev. C. G. Baldwin, 1. **Pasadena:** Mrs. Baldwin, 5. **Perris:** Rev. Jos. B. Long, 1. **Piedmont:** Rev. S. M. Dodge, 5. **Redlands:** Rev. A. L. Park, 3. **Redondo Beach:** Rev. Wm. P. Hardy, 2.

COLORADO—$74.90.

Boulder: First, 28. **Craig:** Rev. Frank W. Hullinger, 1. **Denver:** City Park, 6.40. **Greeley:** First, 28.50. **Henderson:** 3. **Pueblo:** First, 3. **Minnequa:** 2. **Rocky Ford:** Rev. Peter Ruder, 1. **Sulphur Springs:** Rev. J. P. Campbell: 2.

CONNECTICUT—$1,996.60.

Ansonia: Mr. Stettbacker, 1. **Bethel:** 13. **Bethlehem:** 2.25. **Bridgeport:** Park St., 13.18; Mrs. Gabriel, 1. **Brooklyn:** 5. **Cheshire:** Mrs. Stoddard, 3. **Columbia:** Mrs. Johnson, 1. **Cornwall:** First Christ, 10. **Cromwell:** First, 4.74. **Danielson:** Mr. Bill, 1. **Farmington:** Mr. Johnson, 2. **Greenwich:** Second S. S., 21.49. **Hartford:** Asylum Hill, 179.37. **Ledyard:** 2. **Madison:** Mr. Marsh, 2. **Mystic:** Rev. Albert F. Earnshaw, 1. **New Britain:** C. M. C., 5; A Friend, 5. **New Hartford:** South, 5. **New Haven:** Rev. C. M. Mead, 10. Center, 5; Rev. C. L. Kitchell, 1; Miss Scranton, 2. **North Brandford:** Rev. R. R. Kendall, 1. **Northford:** 3. **Norwich:** Park, 5; Second, 2.70; Rev. Edward S. Worcester, 1. **Pomfret:** First, 9. **Salisbury:** 12.99. **South Manchester:** 15; Center S. S., 1.65. **South Norwalk:** Rev. Chas. S. Macfarland, 1. **Stamford:** Miss Scoville, 2.50. **Strattfordville:** 50c. **Waterbury:** Mrs. Kimball, 25. **West Hartford:** Miss Harmon, 5. **Windsor Locks:** Mr. Coye, 5. **Woodbury:** First, 2.39. **Woodstock:** Miss Butler, 5. W. H. M. U. (Bridgeport, South, L. B. S.), 22.20. Trustees of Fund for Ministers, 1,580.64

DELAWARE—$2.

Lincoln: Mr. Brandley, 2.

DISTRICT OF COLUMBIA—$13.35.

Washington: Ingram Memorial, 2.85; Mount Pleasant, 10.50.

FLORIDA—$12.02.

Key West: First, 2.65. **St. Petersburg:** 7.37. **West Palm Beach:** Rev. Edward A. Waldo, 2.

GEORGIA—$5.58

Atlanta: Rev. M. W. Adams, 1; Rev. Theo. B. Lathrop, 1. **Demorest:** Union, 3.58.

IDAHO—$7.

Challis: 2. **Meadows:** 5.

ILLINOIS—$68.34.

Carpentersville: First, 1. **Chicago:** North Shore, 40; Warren Avenue, 2.64. **Dixon:** Rev. M. N. Clark, 1 **Galesburg:** Rev. Thos. McClelland, 1. **La Harpe:** Rev. Chas. F. Sheldon, 1. **Metropolis:** 1. **Morgan Park:** 3; Mrs. Harvey, 4. **Peoria:** First, 5; Plymouth, 2 70. **Rio:** 2. **Strawn:** 3. **Woodstock:** Mr. Bergen, 1.

INDIANA—$19.10.

Indianapolis: Rev. W. G. Puddefoot, 1 10. **Terre Haute:** First, 15. **Winona Lake:** Rev. Albert A. Young, 3.

IOWA—$187.92.

Alexander: 1 **Bear Grove:** 5. **Belle Plain:** 2. **Britt:** First, 2.44. **Cedar Rapids:** Rev. Wilson Denney, 1. **Cherokee:** Rev. W. L. Holly, 1. **Creston:** First, 40 **Cromwell:** 9.26. **Dubuque:** First, 30. **Grinnell:** 25.65. **Harvey:** 1. **Independence:** Rev. W. S. Potwin, 1. **Kellogg:** 1. **Marshalltown:** First, 10 **Mitchellville:** 6. **Monona:** 1.57. **Monticello:** 11.50 **Montour:** 5. **Newton:** First, 12. **Ottumwa:** First, 11. **Sloan:** 96c. **Victor:** 4. Iowa Ministerial Relief Fund, 5.54.

KANSAS—$25.50.

Bloomington: 50c. **Chase:** 2. **Ford:** 1. **Fort Scott:** 5. **Haven:** 2. **Independence:** First, 1.50. **Louisville:** 2. **Wakefield:** 11.50.

KENTUCKY—$2.

Berea: Mrs. Cowley, 2.

LOUISIANA—$2.

Abbeville: Rev. Jas. A. Herod, 2.

MAINE—$125.33.

Augusta: South, 1.15. **Bangor:** Rev. C. M. Collier, 1. **Bath:** Central, 12.70. **Farmington:** Rev. R. H. Clapp, 1. **Hampden:** 38c. **Portland:** Rev. Wm. F. Slade, 2. **South Berwick:** 100. **West Brooksville:** 5. **Wiscasset:** Rev. Howard A. Lincoln, 1. **York Village:** Rev. Frank L. Garfield, 1.10.

MASSACHUSETTS—$920.70.

A Friend, 116.13. **Agawam:** 10.60. **Andover:** Rev. C. C. Carpenter, 1. **Arlington:** Rev. S. C. Bushnell, 5. **Ashby:** Mrs. Wright, 2. **Boston:** Rev. John H. Denison, 1; Mr. Fobes, 10. **Brighton:** 15.37. **Brookfield:** Miss Gibson, 1. **Brookline:** Mrs. Blodgett, 10. **Clinton:** In Memoriam, 2; Rev. W. W. Jordan, 1. **Concord:** Mr. Todd, 5. **Dighton:** 11. **Dracut:** First, 3. **East Longmeadow:** Rev. C. S. Wilder, 1. **Erving:** Rev. M. J. B. Fuller, 5. **Essex:** S. S., 4. **Fairhaven:** First, 2.25. **Fall River:** Central, 5; First, 42.50. **Florence:** Rev. S. Allen Barrett, 3. **Foxboro:** Bethany S. S., 1. **Franklin:** 1.20. **Gilbertville:** Trinitarian, 5.20. **Great Barrington:** First, 28.50. **Haverhill:** Rev. DeMont Goodyear, 1. **Lawrence:** Trinity, 6.92; United, 5. **Leicester:** Memorial, 14.80. **Lenox:** 100. **Lexington:** 38.49. **Lowell:** First, 10.50; Rev. Jas. E. Gregg, 1. **Lynn:** North, 7. **Lynnfield:** Center, 1.80. **Maynard:** Mrs. Cobb, 5. **Montague:** First, 10. **Newton:** Eliot, 34.05; First, 46.30. **Newton Center:** Rev. Wm. H. Cobb, 1. **Newton Highlands:** Mrs. Hayward, 5. **Newtonville:** Rev. J. T. Stocking, 1. **Norfolk:** Mr. and Mrs. Jones, 10. **North Brookfield:** Mrs. Whiting, 10 **Orange:** Rev. Daniel M. Moore, 1. **Peabody:** South, 18.70. **Petersham:** Miss MacNutt, 100. **Pittsfield:** South, 3.87.. **Richmond:** 1.69. **Salem:** Rev. De Witt S. Clark, 1; Rev. T. G. Langdale, 1. **Sharon:** Rev. Chas. A. Perry, 3. **Shrewsbury:** 16. **South Egremont:** 2.53. **Springfield:** Rev. C. W. Kilbon, 1; South, 37.50; S. S., 1.75. **Stoneham:** 6.80. **Sudbury:** Mrs. Connor, 5. **Taunton:** Trinitarian, 31.07. **Ware:** First, 1.25. **Wenham:** Mrs. Dodge, 2. **West Boylston:** 1. **Westfield:** Second, 16.

West Medway: Rev. Geo. R. Hewitt, 1; Second, 2. **West Peabody:** 80c. **Weymouth:** Rev. Robt. H. Cochrane, 2; Miss Loud, 1. **Williamstown:** Rev. John Bascom, 1. **Winchester:** First, 2; Rev. Chas. L. Mitchell, 5; Second, C. E. S., 5. **Woburn:** Mr. Fowle, 5; Rev. Geo. H. Tilton, 1. **Worcester:** Piedmont, 6; Old South, 22.96; **Union:** 12.17.

MICHIGAN—$15.67.
Charlotte: First, 5. **Detroit:** North Woodward S. S., 3.67. **Hersey:** Rev. O. D. Crawford, 1. **Lamont:** Rev. Walter D. King, 1. **Romeo:** Rev. Henry W. Hunt, 1. **Saugatuck:** Rev. G. W. Brownback, 1. **South Haven:** Mrs. Taylor, 3.

MINNESOTA—$150.53.
Brownton: 67c. **Duluth:** Rev. Jeremiah Kimball, 1. **Faribault:** Rev. J. H. Albert, 1. **Freeborn:** 4.15. **Lake Benton:** 4.50. **Minneapolis:** Como Avenue, 6; Park Avenue, 15.91; Pilgrim, 1.90; Plymouth, 75. **New Ulm:** 8. **Rochester:** 14.40; Rev. V. L. Greenwood, 5. **St. Paul:** Cyril 3; Olivet, 5; Rev. Samuel G. Smith, 5.

MISSISSIPPI—$3.
Moorehead: Miss Gardner, 2. **Mound Bayou:** Rev. B. F. Ousley, 1.

MISSOURI—$10.57.
Kansas City: Rev. Albert Bushnell, 1. **Kidder:** 25c. **St. Louis:** Third, 8.32. **Springfield:** Rev. Gottfr. Grob, 1.

MONTANA—$3.
Absarokee: 1. **Columbus:** 1. **Mibaux:** 50c. **Roundup:** 50c.

NEBRASKA—$28.40.
Franklin: Rev. Fred. W. Leavitt, 1. **Inland:** Rev. Andrew Kern, 2. **Neligh:** First, 11. **Omaha:** Hillside, 5.40. **Rising City:** 4. **Sutton:** Mr. Battishill, 1. **Wismer:** 4.

NEW HAMPSHIRE—$57.31.
Bath: Rev. Chas. E. Hitchcock, 1. **Bennington:** Miss Rogers, 4; Mr. and Mrs. Whitney, 4. **Charlestown:** Evang'l., 1.40. **Concord:** South, 11.16. **Derry Village:** Miss Parsons, 5. **Exeter:** Rev. F. E. Delzell, 1. **Henniker:** Rev. T. C. H. Bouton, 1. **Hillsboro:** Smith Memorial, 10; Mrs. Conn, 2. **Laconia:** Rev. Richard L. Swain, 1. **Manchester:** Miss Mack, 2. **Newington:** 75c. **Pittsfield:** 5. **Portsmouth:** Miss Thayer, 5. **Webster:** 2. **Whitefield:** Rev. Jas. Richmond, 1.

NEW JERSEY—$36.40.
Bound Brook: 19.50. **Camden:** Rev. Arthur M. Wood, 2. **River Edge:** First, 12.12.. **Verona:** First, 2.78.

NEW YORK—$250.58.
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